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# HALF-YEAR IN THE PRAYER BOOK.

FOR SUNDAY-SCHOOLS.

BY

H. W. JONES, D. D.,

PROFESSOR OF CHURCH HISTORY IN THE DIVINITY SCHOOL OF  
KENYON COLLEGE.

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PHILADELPHIA :

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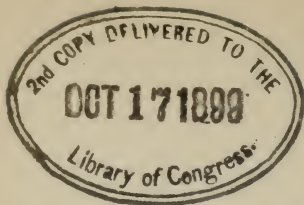
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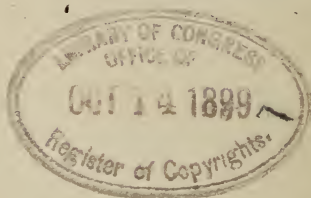
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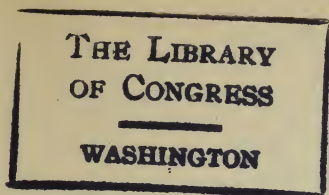
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## PREFACE.

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THE object of this Preface is to indicate the design and plan of this work.

1. It provides for a course of instruction in the Prayer Book of six months in length; that is, it supposes that this instruction will be given in Sunday-schools, and that twenty-five lessons will, practically, occupy one-half of a year.

2. Its design is to set forth a course of instruction in which the Prayer Book shall be the text-book. Systems which provide a text-book on the Prayer Book, the answers to whose questions are to be found in the former and not in the latter, are, it is believed, not the best. In the case of most of those who attend our Sunday-schools a certain familiarity with the Prayer Book may be assumed. This familiarity should be utilized in the instruction we give, and should, by our method of instruction, be extended and deepened. The Prayer Book should be referred to as frequently as possible. We should even strive to *invent* reasons for such reference, that acquaintance with its text and rubrics may be constantly furthered, and that as pupils are led to discover for

themselves the many revelations of text and rubric a new devotion to the Prayer Book may be awakened—a devotion the stronger as it is the more intelligent.

3. The Prayer Book, the Bible, and also the Church Hymnal, should be constantly in the hands of scholars. These are our apparatus. It is, of course, true that a fully competent Prayer Book teacher is one who has read the history, by the help of works on the subject, acquired an insight of the *rationale* of the Prayer Book. But for the actual work, during the Sunday-school hours, the three books above named form an indispensable, and, it will be discovered, far from inadequate means of information and instruction.

4. References to the Bible are, of course, by book, chapter and verse. The uniform paging of all the more commonly used editions of the Prayer Book makes it possible to employ references to its contents frequently and largely. This possibility is made use of in this work as one of the most valuable features of *method* in teaching. Most of the references are to the more familiar portions of the services or to Collects, and in many cases, to Rubrics. The page only is indicated, it being felt that some exercise in ascertaining references will be a benefit to the student. All references are to be considered important. None have been inserted other than those calculated to shed light upon the passage under review and necessary to an appreciation of its meaning and bearing. As to the Hymnal, it should be recognized that the

Hymns, although not bound between the covers of the Prayer Book, are an integral and most prominent part of the Church's worship, provision for which is made in the rubrics of the Prayer Book itself.

5. The Questions prefixed to each Lesson do not imply that other questions may not or ought not to be used. Many questions suggest themselves during a careful study of any part of the Prayer Book. It ought to be possible for the teacher to awaken such an interest in the scholars as will lead them to propound questions during the lesson. If this book is put into the hands of scholars of a more mature age the "Helps" that follow the Questions will, it is hoped, stimulate inquiry. If the book is used only by the teacher these questions (and others) may be copied and distributed beforehand; or, the part of the Prayer Book covered by the lesson may be assigned for study without questions.

Years ago the writer published a small work on the Prayer Book for the use of Sunday-schools. Repeated calls for this work, which has been for some time out of print, are the reason for the issue of this revision of that book.

GAMBIER.

*Epiphany, 1899.*





## LESSON 1.

### INTRODUCTION.

1. Why do we use a Prayer Book?
2. History of the Prayer Book in America and in England.
3. Before the publication of the Prayer Book, how did the English people worship?
4. But if we go back to the early periods of the life of the Church what do we find?
5. When did Christian people begin to observe public services which were not in a Prayer Book?
6. How is the Prayer Book an inheritance?
7. In what way are the piety, wisdom and faith of the past preserved in the Prayer Book?
8. How is the Prayer Book Scriptural?

### HELPS.

1. It is not correct to say in answer to question 1 that we use a Prayer Book because it provides the best means for public worship. That this is true we may well believe, yet it is not the reason why we to-day are using the Prayer Book. This is not the reason, surely, with most of us. We use it because others before us used it and handed on its use to us.

This is the case with our language and with many ideas and customs which we possess, because those living before us possessed them and left them to us. The Prayer Book is our inheritance.

2. This history is a genealogy. The Prayer Book has many ancestors. The traits of these, its forefathers, it still retains. The marks of its descent are clearly apparent. And yet there is a family mark upon it which proves its line of descent. Its different traits harmonize in a whole which, as in any particular family of human beings, unites them in one.

Notice three well-marked periods in its history:

(a) We start with a time in the history of our own country before the war of the Revolution. There were multitudes of people then, American-born and English-born, who knew of no other public worship than that of the Prayer Book—that is, the Prayer Book of the Church of England. Those born in the old land had from childhood heard it read in the churches, and their children and children's children had been educated to habits of worship by this Prayer Book. The Revolution came and the independence of the United States. As all connection with the English State was broken, so the oversight of the Mother Church was lost. Now those who loved the Church of their father and of their childhood succeeded in having Bishops consecrated by the English Church for the Church in America. It was possible, then, to put the Church into operation. The same Church it was in which they had been born; the same ministry, and essentially the same Prayer Book. For, of course, certain changes had to be made in the Prayer Book, chiefly to adapt it to the changed

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state of things in this country. But the changes were slight, and the familiar form and sound of the old services were scarcely touched.

(b) But the Prayer Book first used in America came from England. We here take our stand in the period of the Reformation, in the 16th century. England then cast off the rule of Rome and protested against her errors. These Protestants had from childhood worshipped with a Prayer Book. Any other way or manner was beyond their thoughts, even beyond their dreams. But the Prayer Book they were using, they had come to believe, contained errors of doctrine which had found their way into it little by little during many years. These they removed. But further, the Prayer Book then in use was printed in Latin. This language was centuries before, and in some parts of the Christian world, understood by the people; but this had long ago ceased to be the case, especially in England. These services, therefore, were now translated into English. And still further, the services had with the growth of centuries grown in length and intricacy by additions and variations made chiefly during the Middle Ages. The services were therefore made more simple and plain. This also helped to make the Prayer Book a book for the people—for the congregation.

(c) The third period to be reviewed is a long one, for it starts with the very early days of the life of the Christian Church and comes to an end at the Reformation. In the second century there was a service

for the Administration of the Holy Communion, which in some respects is clearly the source of the service which we know to-day. In the next century and in the next this Communion service was elaborated and extended, but still along lines already laid down. And there came into existence in different parts of the Christian world the so-called Primitive Liturgies, or service-books of the Lord's Supper. And these had their likenesses one to another—their common traits, as well as differences. First, the division of the service into two parts, corresponding to our Ante-Communion and Communion services. Secondly, all these Liturgies exhibited certain constant features. In the first part, readings from Scripture, psalmody and a sermon; in the latter part, an Offertory and oblation, an intercession or prayer for all men, praise, thanksgiving, the Consecration, an intercession, then thanksgiving and benediction. Look carefully through our own service and you will detect these living features of the Liturgy. The Communion Office is the earliest distinct service of which records have come down to our own time. And yet it is certain that at an early date services for daily use, corresponding to our Morning and Evening Prayer, were growing into larger and more perfect form. By the fourth century their structure was well matured. With these two books of services, that for the Lord's Supper and that for daily use, the Church was furnished. Lapse of years made additions. During the long period of the Middle

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Ages the additions and alterations were very large and important. And different Churches had different Liturgies. Even in England there were several. The most famous of these and the one most extensively used was the "Use" of Sarum or Salisbury. This was the work which formed the basis of the English Prayer Book. This was the Mediæval Service which the Reformers revised. The Sarum Use, like other forms of service of the time, contained several parts of books for the different offices of the Church. The Breviary was the book of the Daily Services, with seven Hours or periods of Prayer; these were reduced to two in the Prayer Book. The Missal was the Communion Service, and the Manual contained the Offices of Baptism and others such as are now in the Prayer Book. The record of the several revisions of the Prayer Book in England is a subject replete with interest. That history should be read in some one of the many of larger works on the Prayer Book

The Prayer Book is, therefore, a growth. It represents the growth of many centuries. It is also a monument of excision or pruning. Employing this figure we may assert that our Prayer Book is an ancient plant, which, however, exhibits not only the growth of centuries, but also the reducing action of a certain epoch of Christian history. That epoch was the Reformation. What was then accomplished in the way of excision was very large. Thus the work of the Reformation was decisive. Yet the



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effect of this may be easily misconceived. The fact is, that after all the reductions made at the Reformation the book of Common Prayer is still the ancient service-book of the Church.

If we will thoroughly consider the Prayer Book, we shall discover in it certain devotional qualities which are the source of its individuality and life. Its gravity is one such. Its tone of humility and sense of sin is another. Its love of order and its dislike of all unseemly words and acts in worship is a quality which none can easily overlook. Its reverence, again, in the manner in which it approaches God, is one of its deepest characteristics. Perhaps, above all, we may name its consciousness of Christ's nearness and help, in that it never forgets, but always so joyfully remembers His love, His power to save—as if looking for the constant fulfillment of His promise: “Lo, I am with you always, even unto the end of the world.” These spiritual qualities characterize the ancient Liturgies, and have been preserved to us through the ages and live to-day in the Prayer Book.

## LESSON 2.

### THE TITLE-PAGE—THE CALENDAR.

1. How does the Title-page describe the contents of the Prayer Book?
2. What is the meaning of Common Prayer?
3. What are the Sacraments?
4. What are the "Other Rites and Ceremonies?" (See pages 273 to 319.)
5. In what connection do the words "Of the Church" and "Protestant Episcopal Church" stand on the Title-page?
6. What two "Orders" and what two "Tables" follow the Preface?
7. Where does the "Calendar" begin?
8. Look at Table for January and tell what it contains; also what is omitted on the 6th and 25th days.
9. Find "Tables" of Feasts and of Fasts that follow the Calendar.

### HELPS.

1. Let each pupil open his Prayer Book at the Title page. Then put Question 1. Ask the pupil to begin reading the Title. If he has noted the divisions indicated when he reads "The Book of Common Prayer" ask him to pause, and do you then specify these words as indicating the first division in the contents of the Prayer Book. The second division is marked by "Administration of the Sacraments."

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The third by "Other Rites and Ceremonies." But the Book contains something else. Let the pupil read on until he notes "The Psalter." Here explain that the Psalter is not actually a part of the Prayer Book any more than the "Lessons." The former might be read out of the Bible, as the latter are. It is here within the covers of the Prayer Book for convenience. The history of the Psalter as united with the Prayer Book is this: It was printed separately at the time of the First Prayer Book of Edward VI. A certain edition of the Psalter, issued separately, was generally bound up with the Second Prayer Book. Under Elizabeth it was never bound with the Prayer Book. But while in the early part of the reign of James I. it was generally printed separately, in the latter part of this reign it was issued as an integral part of the Prayer Book.

2. This is a book for the congregation. It is distinguished from books for private devotion, and from the services of the Church of Rome, which are in a language not understood by the congregation.

3. Go to the Catechism for answer and explanation. The Sacraments are there numbered and defined. Ask for the meaning of the word and divide the Catechism answer into three parts: "An outward and visible sign" — "Ordained by Christ" — and "A means."

4. Let your scholars look through the parts of the Prayer Book after the Sacraments and name some, at least, of the Rites and Ceremonies. Also refer to



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The Articles of Religion—Article XXV. for description.

5. This book contains the Sacraments, Rites and Ceremonies of the Church; not those of the Protestant Episcopal Church. They are here set forth according to the "Use" of the Protestant Episcopal Church. The word use has already been explained. It is a technical term, and prescribes the particular form followed by any particular Church or by the Church in a particular locality.

6. The Orders and Tables can be found by looking for the words "Orders" and "Tables." Detailed instruction as to the Psalter and the Lessons should be postponed until those parts are reached in the study of the Prayer Book. Call attention now to the fact that the Orders and Tables provide for the method in which the Bible is to be read. The Epistles and Gospels contain another portion of Scripture, but the larger portion read in the services is provided for here.

7. Look for the word "Calendar." This term, properly used, described an orderly arrangement of divisions of time—days, weeks, months. An Ecclesiastical Calendar contains a table of the days of the year and a list of Holy Days to be observed by the Church. In the Prayer Book Calendar there is added a table of Daily Lessons. If we examine the Calendar we find in the first column a list of the days of each month and the names and places of Holy Days. This is the Calendar. In two other

columns are the Lessons. Omissions of Lessons occur where these are provided for in the Table of Lessons for Holy Days. Calendars were used by the Church at a quite early date. Having Holy Days to be observed, there was felt the need of Calendars to denote these days set apart for celebration. Very soon after the Ascension, Christians began to observe the first day of the week, and to make it a Festival whose inspiring thought was the Resurrection of the Lord. Not long afterward Friday was marked as a day of Fasting. The great annual Feasts which the Church now observes were in existence before the close of the fourth century. In time veneration for the memory of Apostles and Martyrs led to the observance of Saints' Days. All these Holy Days were entered in their proper places upon a Calendar.

## LESSON 3.

### THE RUBRICS—THE SENTENCES—THE EXHORTATION.

1. What are the Rubrics?
2. What direction is given in the Rubric at the beginning of Morning and Evening Prayer?
3. What are the leading subjects of the Sentences?
4. What does the next Rubric direct?
5. What is an Exhortation?
6. What other Exhortations in the Prayer Book? (Pages 229, 240, 282.)
7. Meaning of the words "moveth," "sundry," "manifold," "dissemble nor cloak?" (Pages 276, 285, 137, 231, 234, 241.)
8. What are some of the words of Scripture which tell of the duty of Confession? (Page 3.)
9. What does the Exhortation say as to how we are to confess our sins?
10. At what times above all others ought we to confess our sins?
11. What does the Exhortation tell us are the purposes of public worship?
12. Look through Morning Prayer and point out how these objects of public worship are kept in view in the Services.
13. Distinguish between praise and thanksgiving. (Pages 24 and 15.)
14. In what other places in the Prayer Book are the body and the soul spoken of in connection? (Pages 89, 224, 234, and read 1 Thess. v. 23; 1 Cor. vi. 20; Rom. viii. 11.)

### HELPS.

1. The word Rubric is from the Latin ruber—red,

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for the Rubrics were in former times printed in red letters to distinguish them from the text of the service-book. This distinction is now indicated by *Italics*.

2. It is important to note almost every word of almost all the Rubrics. This kind of study helps us to appreciate the rationale or method and plan of the services. Thus: (a) Morning Prayer. Refer to *Mediaeval Hours*. These were seven. In our Prayer Book they are two—Morning and Evening. Morning Prayer is mainly taken from the old Hours of the Matins and Prime. (b) “Shall begin.” How then, it may be asked, is it that our services, Morning and Evening, sometimes begin with a Processional Hymn? The answer is found by referring to the Hymnal at the page just before “Contents,” also in Prayer Book just before Sunday Lessons Table. (c) “Sentences of Scripture.” In the Prayer Book the Scripture is at the forefront. Its first words are from the Bible. God’s Word sounds the key-note of its services. And this key-note is never departed from. The larger part of our services are in the words of Holy Scripture. To go no further, think of the Psalter, the Lessons, the Epistles and Gospels.

3. The Sentences may be classified as follows: (a) The first four bear directly upon worship, its temper and its blessings. (b) Then follow those for particular Seasons and Days. (c) Those teaching the duty of penitence and confession and proclaiming God’s mercy toward the penitent; some of them also set forth examples of confession and worship.

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It is important that the Prayer Book student be provided with means for Scriptural study, *i. e.*, Commentaries, Dictionaries, etc. The exact bearing of each Sentence ought to be ascertained.

4, 5, 6. An Exhortation is language intended to stimulate good deeds or designs. This Exhortation contains also instruction. It is reminiscent of a time when "the people" were ignorant, and to whom the ways of the Prayer Book were a novelty. Here is exhibited one of the characteristic aims of the Prayer Book. It desires the worship of the people to be intelligent. It instructs the ignorant. It desires prayer which comes not alone by the spirit, but with the understanding also. There are several Exhortations in the Prayer Book. Examine the service of the Holy Communion, of Baptism, of Confirmation, of Matrimony. With Exhortation they combine instruction. In helping your scholars to an understanding of the Exhortation divide it as follows: What the Scripture says about Confession—The true way in which to Confess—The benefits of true Confession—The particular time when we ought to Confess—our sins, above other times—The call to make such a Confession now.

7. Every teacher of the Prayer Book should frequently consult a dictionary of the English language. The meaning of these words can in this way be ascertained. And it is well to remember another fact. Nothing could be much more profitable for education than a study of the Prayer Book as literature. Re-



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member that the English of the Prayer Book is substantially the English of Shakespeare, of Spenser and of the Authorized Version of the Bible. One may be used to illustrate the others. Many passages in any one of these classics can throw important light upon the others.

8. Some of the Sentences are such. Others the teacher ought to be able to suggest. Here again the study of the text of the Bible is important.

11. "When we assemble and meet together," etc.

12. We thank God for what He has done; we praise Him for what He is. "Prayer is asking for the supply of wants. Thanksgiving is the acknowledgment of wants satisfied. Intercession is asking for the supply of others' wants. But Praise is the telling forth, not of what God has done, but of what God is."

13. See pages 89, 224, 237. But most important here is the Lord's Prayer. For further Scriptural proof refer to Matt. vi. 26-28; 1 Thess. v. 23; Rom. xii. 1; 1 Cor. vi. 19-20; Col. ii. 23.

## LESSON 4.

### THE GENERAL CONFESSION.

1. What are the words of the Rubric which comes after the Exhortation?
2. What kind of a confession is this? By whom is it to be said? In what posture?
3. Into what two parts may the Confession be divided?
4. Into what two classes are our sins summed up?
5. What is meant by "there is no health in us?" (Ps. xlii. 11; Hosea xiv. 4; 1 Pet. ii. 24, and page 251.)
6. What is it to be "spared" and what to be "restored?" (Ezek. xx. 17; Ps. xix. 7; xxiii. 3; Rom. xi. 21, and pages 30, 51, 314.)
7. Upon what promises do we depend when we confess our sins?
8. What do we pray for at the close of the Confession?
9. What other Confession in the Prayer Book? (Page 231.)
10. What is the meaning of the word "Amen?" (Page 270.)
11. Why here printed in Roman letters and at the end of the second Absolution in Italics? (See Rubrics, page 5.)

### HELPS.

1 and 2. Private Confession—the confession of one person made privately to a priest—had, at the time of the Reformation, been made most hurtfully important, and its observance had led to many and serious evils. The term "general" contains an allusion to this, and substitutes public and united confession in the place of that which is solitary and private. Being thus a general confession, its language needs to be general, describing sins by gen-

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eral names and reckoning them under general heads. Evidently our Church has full faith in the sufficiency of such confession, seeming to remember that God knows the secrets of all our hearts and lives, which fact makes it needless and even irreverent for us at length to name or describe each particular sin. Most true it is that he who would confess his sins must know them each and all, for such knowledge is the only good reason for repentance. But it is true as well that in confession we need to come to God with few, and those earnest words, to which self-knowledge has given fitness and sincerity. In the "Forms of Prayer to be used by those at Sea" we find a Confession which is the same as that in the Order for the Communion—is general and is expressed in general terms; yet we find prefixed to it a Rubric which says that in this Confession "every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him." "Even the General Confession is the sum of a thousand particular confessions, and then only rises with full meaning into the ear of God when it is prompted by the personal experiences of a multitude of persons, each of whom is grieved and wearied with the burden of his sins."

3. A confession of sin and a prayer for forgiveness. The two parts of the Confession demand respectively the exercise of "repentance and faith"—"Repentance whereby we forsake sin, and Faith whereby we steadfastly believe the promises of God."



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4. Sins of omission are, the world over, far more in number than those of commission. To violate a positive law which forbids is much less difficult than to neglect or forget a law which calls for the performance of a duty. Sins of omission are those into which one may drift most readily and unconcernedly. They are not so loud, so glaring, so infamous, according to our conventional notions and views, as sins of a positive sort. Hence their frequency and extent. Remember the picture of guilt in the Parable of the Talents, where the unfaithful servant is condemned for what he had not done—for what he had failed to do. Think, again, of our Lord's account of the Judgment. (Matt. xxv.) Here the guilty and miserable multitude are those who had been neglecting duty. There are comparatively few plants in the vegetable world which bear poisonous fruit, but there are many which bear no fruit at all. So it is in the world of human hearts and deeds.

5. Here is an instance of old English usage. The word means hale or whole, and this applied to the condition of the soul as well as of the body. See page 293 of the Prayer Book (at end of long Rubric) and page 251. It is also used to express divine salvation. See page 14 (in two of the Prayers).

6. To be spared is to be exempted from the penalty which our sins deserve; see pages 30, 50, 51, 314. "Restored" points to restoration to God's favor—and by His grace to holiness of life. See Is. xlix. 6, also Gal. vi. 1.

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7. Not only the particular promises which Christ made, but the great promise expressed in His life and work. "All the divine promises meet in the person of Christ." His life, His presence, His spirit, utter God's promise of forgiveness. See the "Comfortable Words" in the Communion Office.

8. Distinguish the three words "godly," "righteous," "sober." The first means religious or God-regarding. The second signifies just or upright in our dealings. The third, temperance or self-control of body and mind. See pages 323, 264. Refer to the Catechism Questions on page 269.

9. See pages 231, 306, 325.

10. The word Amen is that which our Lord sometimes used to give emphasis to His sayings, and which in our Bibles is translated verily, as "Verily I say unto you." Its force is that of such words as truly, surely. At the end of sentences its Greek form and sound are rendered by the word Amen. Here its force is that of affirmation or assent—it is so, or, so let it be. See pages 270 and 310.

11. In the General Convention above mentioned the House of Bishops declared: "It is also their opinion that in those parts of the Liturgy in which the minister and people unite in saying the whole, the word 'Amen' should be printed in Roman letters, and the minister unite with the people in saying it; and that in all cases where the word 'Amen' is the response of the people to what the minister alone says, it should be printed in italics."

## LESSON 5.

### THE ABSOLUTION—THE LORD'S PRAYER.

1. What is an Absolution?
2. By what other name is it called in the Rubric?
3. By whom is the Absolution to be made?
4. Why is the Priest directed to stand?
5. Who may be pardoned and absolved?
6. In both forms of Absolution, what is made the great end of forgiveness?
7. What is the minister directed to do after the Absolution?
8. Who are to repeat the Lord's Prayer? In what posture?
9. Why is it called the Lord's Prayer?
10. How will you divide this Prayer into parts? (See page 270.)
11. In how many other places in the Prayer Book can this Prayer be found?
12. How may our prayers be like the Lord's Prayer?
13. Was it given for special or for constant use?
14. What Rubric follows the Absolution?

### HELPS.

1. The word Absolution means loosing, or setting free. Centuries ago it had grown into a technical word, describing the act of a priest pronouncing the forgiveness of sins. The word Revision is not a term bearing such peculiar or conventional meaning, and was, for this reason, placed in the Rubric. In respect to the function of Absolution in our Church

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it should be noted: 1. That it belongs to Priests, and not to Deacons, which order clothes it with a certain importance, of which different views have been taken. 2. The Priest is to stand—the people are to kneel, which indicates that the act is ministerial—*i. e.*, is performed by the minister in an authoritative way. 3. It is a “Declaration of Absolution,” and not the sentence or assertion of Absolution. The first of the two forms of Absolution is plainly declaratory. It is, indeed, a proclamation of God’s good-will and mercy. It also contains what is truly exhortation, urging to prayer for repentance and grace. The second form may be called precatory or petitionary, being a prayer in which the Priest implores God’s mercy for the sake of the people. There is also a third form of Absolution which is not to be found in our Prayer Book: It is the judicial, by which the Priest says “I absolve thee from all thy sins,” etc. In reference to the part and authority of Ministers—the “power and commandment”—to declare God’s pardon, the most important passages in the New Testament are John xx. 19–23; Luke xxiv. 41; Acts xiii. 38. The Absolution becomes important when we realize how important is the message which it bears. The life-giving good news of the preaching of Christ was, “Thy sins be forgiven thee.” The Absolution brings this boldly before us. It does not suffer it to pass by as taken for granted, but it emphasizes this truth, and keeps it in its proper place in our minds.

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4. The standing posture of the Priest indicates that he is acting officially—in his office—or by authority in declaring God's forgiveness. This is also implied in the word "pronounce," which bespeaks authority. See pages 280, 301.

5, 6. The first form of absolution shows four well marked parts: 1st. A statement of the mind of God toward sinners. 2d. A statement of the ministerial authority. 3d. The declaration of Absolution, "He pardoneth and absolveth." 4th. An exhortation to prayer for the grace of repentance and the aid of the Holy Spirit that the things done now (confession and worship) may be acceptable, and that from henceforth our lives may be "pure and holy."

The second Absolution is in the form of a prayer by the Priest, beginning with the mention of God's promise and forgiveness, then going on to a petition for His pardon which saves from the penalty and delivers from the bondage of sin, for His confirming and strengthening in all goodness and for His guidance to everlasting life.

8. Remember that here the service began in the Prayer Book of 1549. That book had no Sentences, no Exhortation, no Confession, no Absolution. Confession and Absolution were private. Hence the introduction of the above-named portions in the Prayer Book of 1552 substituted the public ordinance for the private.

9. Go to the Catechism (page 270) and note: 1st. That "worship him, serve him and obey him" re-



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fer to "Hallowed be thy Name, Thy kingdom come, Thy will be done." 2d. The petitions for our own needs in "Give us this day our daily bread," and in "And forgive our trespasses," "And lead us not into temptation, but deliver us from evil," have each its explanation in the Catechism. This, however, does not cover the whole of the Lord's Prayer. For there is the opening address to God as "Our Father who art in heaven." "Father." "This is the most human, most personal, most loving thought which we can frame in speaking of the Supreme Being." So to think, to feel, to speak is to assume the right attitude toward God. This Christ has told us in this His prayer. But God is in heaven. He is the Almighty, infinite in power, in majesty and glory. And yet He is "Our Father." Then there is the Doxology—"For thine is the kingdom," etc. This is not a part of the prayer as set forth by our Lord. It is an addition made in a later period. Probably it was an addition made when the Prayer was used in Liturgies. And then, still later, it was inserted in the text of St. Matthew to make it correspond with the Liturgies. By it the Church has added her thankful recognition of the Prayer of prayers. Her ascription of majesty and power and glory to God the Father is the human echo of the words of the Master. In certain places the Lord's Prayer is printed without the Doxology; see pages 34, 49, 221, 250, 275. The principle seems to be this: When it is used in connection with thanksgiving or praise the

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Doxology is added, but when in connection with prayer it is omitted. Here in Morning Prayer it stands in connection with the Versicles and the *Venite*. And it is used at the opening and then near the close of the service of the Holy Communion.

10, 11. The Lord's Prayer is for us, and has ever been for the Church, a form to be observed and model to be followed in the manner and spirit of all prayer. It is found in every service of the Church: in Morning and Evening Prayer, at the Holy Communion, and in each separate service—in the Litany, the Baptismal Service, etc. Looking back upon these past scenes of worship from the days of the Apostles, we see the Lord's Prayer built in with its service, a bright and living part; or rather, as Tertullian said, these services are builded upon it as their foundation. We hear its sounds in all the supplications of the Church from the beginning. It is a spiritual melody such as man could never invent, yet with which all the music of all holy devotions agrees. All the Church's prayers draw their life from this prayer, and their spirit is of its inspiration. The Ancient Fathers of the Church speak of it as "the daily Prayer." St. Augustine says that it was used daily at the Altar, and that the whole congregation repeated it.

## LESSON 6.

THE VERSICLES—THE GLORIA PATRI—THE VENITE.

1. What follows the Lord's Prayer?
2. From what part of the Bible are they taken? (Ps. li. 15; lxx. 1.)
3. What change in the service is marked by the Versicles?
4. What words are next repeated by Minister and People?  
In what posture?
5. What faith do we express in the Gloria Patri? (Page 267.)
6. Where in Morning and Evening Prayer is it to be said or sung? (Rubric.)
7. What does the Minister now say and what do the People answer?
8. What praise follows?
9. To what does the Venite call us?
10. What does it say of God's greatness? What of His goodness? What of His holiness? What of His righteousness?
11. Look at the Rubric before the Venite. What is it called? Is it to be sung on any day of month or year? From what book of the Bible is it taken? (Ps. xcv. 96.)

### HELPS.

1, 2, 3. "Versicle" means a little verse. The term, not now used in the Prayer Book, is a convenient one to describe these and other short responsive sentences. Responsive worship is a very ancient form. When we listen to the far-off sound of the old Jewish service, we hear the voices of the Levites an-



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swering to the voices of the priests. Many of the Psalms are constructed for responsive use; as we read them we cannot fail to perceive that they are made up of alternate verses, and we can imagine how in the Temple voice answered voice and all the people praised God. In the early Christian Church the first formal worship was responsive. In the primitive Liturgies responses are a fixed and important part. Services not responsive seem to have been unknown in those ancient days which were so full of fresh memories of the Apostles. By the form, therefore, of our worship we are linked to the past—to the days of Prophets and Martyrs. And yet we ought to realize that the responses belong to the spirit of the Prayer Book as well as to its form. They belong to its fervency. Its fulness of life, its depth of emotion grow out of its common worship, wherein all by voice and with the understanding unite in raising the wave of prayer and praise.

Note that the Versicles are the link between the part of the service just completed and the part of praise which is to follow.

4. Here the Praise portion of the service begins. (Refer back to Lesson 3 on the subject of Praise.) The term Doxology has been used as the name of the Gloria in Excelsis, which was called the greater Doxology, and of the Gloria Patri, which was called the lesser Doxology; and sometimes also it is used of the Trisagion in the Communion service. The concluding clause of the Lord's Prayer is, as we know,

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called the Doxology; and the same name is given to the ascription of glory which we sometimes sing at the end of our Hymns. We are in doubt as to the exact time when the Doxology we are now considering was first used by the Church. It comes prominently into notice during the period of the Arian heresy in the fourth century. Arius denied the true Divinity of Christ, and in view of this the Gloria Patri often said in worship became the expression of the true faith in the Holy Trinity, and a protest against the false doctrines of Arianism. As to the Church's faith in the Trinity, refer to Article I. This faith we declare in the Gloria Patri as we ascribe glory to each of the three Persons in the unity of the God-head, and as we say such glory forever has been and shall forever be given. "In the beginning," before the creation, in the early ages of the world, in the ancient days of Patriarchs and Prophets, such glory was ascribed to God. "Now," in heaven and on earth, by angels and men, by "living saints and dead," is this praise sung; and in the ages to come, of world which shall have no end, all the redeemed shall praise Him in that Temple from which none shall ever go out.

6. Notice in Rubric after the Venite the words "may be" and "shall be."

7. "Paise ye the Lord" is only the English for the majestic Hebrew "Hallelujah." See Psalms 113 to 118, which formed the "Hallel" sung at all the greater Jewish Feasts. How it probably came

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into use in the Christian Church may be surmised after reading the story of St. John's vision—Rev. xix. 1, 3, 4, 6. It is a constant feature of all the ancient Liturgies.

8, 9. When the Minister has said "Praise ye the Lord," and the people have answered "The Lord's Name be praised," then from lips opened by the Spirit goes forth this praise—the Venite. So, would our Church tell us, may we stand gladly and confidently before God, and sing praises unto His Name, if we have first truly confessed our sins and found His ever ready forgiveness—that after confession may we wait to feel the touch of the "quick" hand of the Holy Ghost opening mouth and heart to thankfulness and joy. In this way did Christians sing, in those dark days long past, when they rejoiced in the midst of tribulations endured for the Gospel's sake; when all who lived a godly life suffered persecutions and looked death in the face. And we of to-day, if we will "come" in willing response to this "call to praise," shall learn to know how good it is to sing praises unto the Lord. The Venite is all joy. That last verse which speaks of judgment is as really and deeply joyful as the others. It is God's righteous rule in the world, His just government of all things, which makes the theme. The whole creation is called to rejoice before God as if capable of joining in this anthem of praise. It is a mistake to think of this verse as telling of the final judgment of the world and the condemnation of the wicked. A pain-

ful mistake is made when music set to the Venite falls into a dreary minor key when this verse is reached. Read the latter verses of the Cantate and notice that God's judgment is a reason for joy and rejoicing. God's judgment is His government, wise and just, and for this the Psalms give thanks. Also turn to Psalm 96, from the latter part of which the Venite is taken, and see that it is a call to rejoicing because "He cometh to judge the earth." In connection with the subject of Praise and Thanksgiving read Hymns 438, 617, 463, 473.

The name "Venite exultemus Domine" is the Latin of the *first words* of the Anthem. So are all the Canticles named. The colon which is found in each verse of the Venite, of the Canticles and of the Psalter is a musical mark indicating the division to be observed in chanting.

## LESSON 7.

### THE PSALTER.

1. What follows the Venite? (See Rubric.)
2. What is the arrangement of the Psalter in our Prayer Book?
3. Into how many parts is it divided?
4. Read "The Order How the Psalter is to be Read" and tell how often it is read through. (Page VII.)
5. What rule for months having thirty-one days?
6. For what days are Proper Psalms appointed?
7. What rule regarding the use of these Selections?
8. How many Psalms in the Psalter?
9. How is the Gloria Patri used in connection with the Psalter? (Page 6.)
10. For what days are Proper Psalms appointed? (Page VIII.)
11. How many Selections of Psalms?

### HELPS.

1, 2. The meaning of the word Psalms is Praises. It has been said that the word "Hallelujah" is the very pith and marrow of the Psalms. The word Psalter designates the Psalms as a whole, or any arrangement of them for the purpose of worship, or a book which contains the Psalms so arranged.

There have been many Psalters in use in the Church. In mediæval times every Church and almost every monastery had its own arrangement of the Psalms. There was a large variety in the manner



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of dividing and apportionment of the Psalms for days and hours of the day. In some cases the whole Book of Psalms was sung through during one week; and we know of one case in which the whole was, at certain seasons, sung through in two nights. In some places the daily Psalms numbered sixty, in others twelve. It seems that in England, just before the Refomation, a not uncommon arrangement was one by which the Psalter was read through once a week. Our Prayer Book orders that "the Psalter shall be read through every month." Hence our Psalter is divided into sixty portions—two for each of the thirty days of the month. This was a practicable plan for daily services in churches. The weekly arrangement was possible of execution only in monasteries, with their observance of the "Hours." Undoubtedly some of the Psalms were written expressly for use in the Temple. But the whole collection became a book of praise to the Jewish Church. It was its liturgy, and the antiphonal chanting of the Psalms was its music. The Psalms came into the Christian Church with no less of fitness and importance. Beginning with the Passover Psalms, which were the hymn of the Last Supper, sung in that upper chamber from whence the Saviour went forth to offer a sacrifice which was to become the great reason of all worship, the Psalter entered into the praises and hope of the Church. Morning and evening, in private as well as in public, the Psalms were the sacred songs of Christians. Their

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use was gradually enlarged and systematized. Chrysostom said: "As to David's Psalms, the grace of the Holy Spirit has so ordered it that they are repeated day and night. In the vigils of the Church, the first, the midst, the last, are David's Psalms. In the morning David's Psalms are sought for, and the first, the midst, the last is David. At funeral solemnities the first, the midst, and the last is David. In private homes the first, the midst, the last is David."

6, 7. "Proper Psalms" for certain Days are intended to make use of the Psalms in their *prophetic* quality, and to secure harmony of the Psalter with the theme of the Day. Here the Prayer Book follows an ancient custom of the Church. The "Selections of Psalms to be used instead of the Psalms for the Day, at the discretion of the minister," provide for times when the Psalms for the Day might seem inappropriate, and also when a third service is had. It will be discovered by study that each of the selections has a theme or subject which may often well agree with the tone of some particular occasion.

8, 9. The prominent place held by the Psalms in all the worship of the Church to-day and in the past calls for remark. First, then, let it be borne in mind that the Psalms are *poetry*. That is, they *generalize* and *idealize*. If they tell the story of a sorrow, for example, it is the story of any sorrow of its kind, repeated in a way which sets the *idea* before our mind. The *essence* of the sorrow is expressed in words whose application is universal. The Psalms, there-

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fore, like all real poetry, belong to no time or place or persons. A play of Shakespeare, though based upon and built up within a particular piece of history, tells the universally true story of pain or joy, of nobleness or meanness, of success or failure in life and living. This is the eminent quality of the Psalms. It is said that "the change from Judaism to Christianity is immense, but it is a change that has had no influence upon the Book of Psalms; the modern Christian turns to it as naturally as the ancient Hebrew." Secondly, the *wide range of subjects* in the Psalms is another reason of the large use of them by the Church. They travel over almost all possible experiences, into almost every phase of thought and emotion. Longings for the house of God, anticipations of the pilgrimages and the sacred feasts when the soul was in exile, with desire for Zion, the city beautiful for situation. There are the royal Psalms with their pictures of the "Lord's Anointed," sometimes the king who sat in the palace or waged war against the enemies of Israel, sometimes the anointed One who is beheld in vision as the king of the whole earth—the Messiah. There are the ritual Psalms suggesting the incense-laden atmosphere of the Temple, or the rejoicing and ceremony of the Festival. There are the national Psalms breathing the air of victory, or perhaps suggesting adversity. There are the nature Psalms which sing of the heavens and the earth, the hills, the valleys, the forests and fields, the beasts of the land, the



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fowls of the air, the fishes of the sea, the light and the darkness, the wind and storm, the lightning and the thunder's voice. Not less striking are the revelations of the human heart found in the Psalter. Its depths and heights of pain and joy, of trouble and peace, of penitence and hope, of anguish and rapture, are the source of that fascination and charm by which the Psalter has held sway over the hearts of all Christians. Never was there an earnest heart, in whatever state of joy or sorrow, but found words for its feelings in the Psalms. And thirdly, the *liturgical* prestige of the Psalter. The Book of Psalms is a growth. That growth extended over five hundred years. David composed but few of its songs. It is the Psalter of David because he is the inspiration of the whole. He was the "sweet singer of Israel," and the songs which he created became an impulse to song, the force of which is discoverable in all the harmonies of the Psalter. "David struck the keys of a hundred notes at once, and they have reverberated yet more and more widely through the hundred authors whose voices he awakened after him." These notes of thought and emotion became the never-failing features of Jewish worship. They passed almost of necessity into the Christian Church. The Psalms are quoted or referred to in the New Testament over seventy times. In the ancient service books of the Church the use of the Psalms is secured by the most extended and elaborate arrangements.

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In the year 1526 William Tyndal began to translate into English the whole Bible. Not long afterward Miles Coverdale and John Rogers published a translation which took the place of Tyndal's; this was in 1535. It was reprinted in 1537, and in 1540 an amended copy of this Bible, carefully revised under the superintendence of Cranmer, was published. From this Bible is our Psalter taken, and the translation, if less accurate than that of King James' Bible, is harmonious and musical.

## LESSON 8.

### THE LESSONS.

1. What follows the Gloria Patri after the Psalter? (Rubric on page 7.)
2. How many Lessons are appointed to be read on each Sunday and day of the month? (Rubric on page 10.)
3. Look at "The order how the rest of Holy Scripture is appointed to be read," page IX., and tell for what Lessons the Old and for what the New Testament are appointed to be read.
4. How are you to know what Lessons shall be read on any day of the month, say the 10th of January? (Page XVI.)
5. But suppose that day is a Sunday? (Page X.)
6. What if it is a Holy Day? (Page XII.)
7. What rule when in any Church there is but one service on a Sunday? (Page IX.)
8. What rule for the Second Lesson in Evening Prayer on Sundays?
9. Find list of the Movable and Immovable Holy Days. (Page XXVIII.)
10. Which of these two classes is not in the Calendar, and why?
11. What in the Calendar distinguishes the Immovable Days?
12. In what order are the Lessons read from day to day and from Sunday to Sunday? (Examine Calendar and Table.)
13. What is the Minister to say before and after reading a Lesson? (Page 7.)
14. What proportion of Morning and Evening Prayer is Scripture?

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### HELPS.

1, 2. As the Law and the Prophets were read in the synagogues, so, from the beginning, in the Church the Holy Scriptures were read often and at length. Justin Martyr, about A. D. 150, says that on Sunday the congregation listened to the reading of the Prophets and Apostles. At a later time it seems to have been the custom to mingle the singing of praise with the reading of the Scriptures. In the ancient Church in France the Psalms were sung between the Lessons, which were four in number. After a time it came to pass that the Lessons (or Lections) were large in number and short in length, in some cases consisting of only a few verses of Scripture, so that while the Lessons were numerous, not much Scripture was read. The English Church at the time of the Reformation was moved to introduce a change in the manner of reading Holy Scripture in the services whereby more should be read, and that in larger, unbroken portions. In the original preface of the Prayer Book it is said that in the Primitive Church "they so ordered the matter that all of the whole Bible (or the greater part thereof) should be read over once every year. But these many years passed this godly and decent order of the Ancient Fathers hath been so altered, broken and neglected," etc. Hence it was ordered that two complete chapters (with few exceptions) be read at morning and the same at evening service.

3. By reading Article VII. we have the Church's

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view of the relation of the Old and New Testaments one to the other. They stand in real and deep connection and harmony, because, in both, "everlasting life is offered to mankind by Christ." The Old looks toward and waits for that which in the New is found. But if one has found Christ, the other is seeking after Him by a faith however dim yet most true; a faith by which salvation came and hope was secured. Our Lord said of the Old Testament Scriptures, "these are they which testify of Me." And St. Paul tells Timothy that those Scriptures of the Old Testament which he had known from a child were "able to make him wise unto salvation through faith which is in Christ Jesus." There is then good reason why the Church should order that the Scriptures of both the Old and the New Testament be read; and that the former should be read first, and the latter, which is the fulfillment of the former, should be read last.

4, 5, 6, 7, 8. Study carefully "The Order how the rest of Holy Scripture is appointed to be read." Then study the *system* as followed in the Calendar and Tables of Proper Lessons for Sundays and Holy Days. But little can be said in explanation of the rules for reading the Scripture, or of the Calendar, more than what every one ought to discover for himself by no great length of study. Ask your scholars to tell you what are the Lessons for a particular Sunday or Holy Day. Let them seek out the answer for themselves. In this way they will learn to make



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use of the Calendar and will find out how simple it is. Ask them, for example, what are the Lessons for November 2d; then ask them what they are for November 1st, and then what for November 30th.

9, 10, 11. The plan and aim of the Church Year will be considered in connection with the Collects, Epistles and Gospels. For your present purpose refer to Tables and Rules for the Movable and Immoveable Feasts. The answers to these questions are obvious.

12. The Lessons for the daily service begin on the first day of January with Genesis and St. Matthew for the morning, and Genesis and Acts for the evening, and then proceed in the order of the books and chapters. In this way the greater part of the New Testament is read three times a year, and the Old Testament once. The Book of Isaiah is reserved for November and December. Isaiah is the "evangelical prophet," and his book is read during the closing weeks of the year—in the season of Advent. The Lessons for Sunday are selected with a view to their fitness for the day and season; yet by examining the Table it will be perceived that the order of books and chapters is quite largely maintained. The Books of Chronicles are not largely read because they are so nearly the same as the Books of Samuel and Kings. Parts of the Book of Ezekiel and all of the Song of Solomon are omitted because difficult to be understood. For the same reason a part only of the Revelation of St. John is read. Article VI. re-



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fers to the testimony of St. Jerome, to the effect that "the other books (the Apocryphal) the Church doth read for example of life and instruction of manners; but yet doth not apply them to establish any doctrine." "The meaning of these words is, that the Church of God in all ages has been used to read the Apocrypha for example and instruction, but not for doctrine." There is no sufficient proof that any of these books are inspired, although some of them are most consistent with the teachings of those parts of the Bible which we believe to be inspired and of authority. In some there is much historical matter which is valuable and interesting, and in others much of practical and spiritual wisdom, such, indeed, as might lead us to hesitate to speak of them confidently as uninspired, and which make them appropriate for certain Saints' days, when we remember the example of holy lives.

14. The following is Blunt's calculation: "Three-fifths of the whole Prayer Book are taken from Holy Scripture. One-fifth consists of prayers, creeds and canticles more than 1000 years old, and some reaching to Apostolic times. One-fifth consists of prayers and exhortations 200 to 320 years old. The same calculation shows that (taking the average of the various services, and not reckoning sermons,) two-fifths of all Divine service are carried on in the actual words of Holy Scripture."

The part (in the sense of space) occupied by Scripture is large. The part which it *performs* is not less

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important. It is there in large quantities, but it is there for the better reason that it forms a part of the living structure of the Prayer Book. Our services, in those parts not Scriptural, bear the living spirit of devotion and faith of the ages past—they are reminiscent of the thoughts, desires, fears and hopes of the countless numbers of the faithful in the extended past. And so also is the Bible a living book because it records and preserves to us the living history of working, praying, worshipping men. Our religion does not rest on a treatise or text-book, a philosophy or a theology, but upon a memorial of action and thought and life. Century by century, year by year, step by step the Bible has “earned its greatness.” Human life was the path-way of the prophets and of the Father of the prophets. Its laws are a history, its Psalms are lyrics, its Gospels are a story, its Epistles are letters. The Bible makes eternal a record of the facts of life—which can never grow old. Over it all is the Divine Spirit which pours down into these dramas of human experience the light of a higher life, and in its latter part the Divine Life stands upon the earth. Thus the Bible in the Prayer Book is in vital connection with its services. It is a part of its structure. We may not say that as one is inspired so is the other. But we may assert that there is *an* inspiration which fastens the Prayer Book to the Bible as living parts to living parts in a structure of holy knowledge and prayer and praise.

## LESSON 9.

### THE TE DEUM.

1. What follows the First Lesson?
2. What is it called in the Rubric?
3. It addresses the Father, the Son, and the Holy Ghost.

Point out this.

4. What parts of the Te Deum suggest some parts of the Creed?
5. Who proclaimed God's praise?
6. Who is Christ according to the Te Deum?
7. What are His works and deeds?
8. Which of its verses are prayers?
9. What words in it suggest its use in the morning?

### HELPS.

1, 2. This may be called a Hymn on account of its form and contents. But "Hymn" is the traditional name as well. The tradition can not be proven to be history. Still it is worth remembering that according to this old story the Te Deum was composed by St. Ambrose, Bishop of Milan, and St. Augustine, of the Church in North Africa, on the occasion of the baptism of the latter in the year 387, and so was called afterward the Hymn of St. Ambrose. But in fact the earliest reference to it is in the first half of the sixth century. This, however, does not prove that it was

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not in existence before that time. Probably it had been in use many years before. For in the old book of monastic rules, where the first mention of it occurs, it is alluded to as a well known part of the service. But, whatever be the date of its origin, we should note that its use by the Church has been constant through many centuries. And further, it is important to notice the sources from which it grew into its present form and the details of its structure. You will find that it consists of twenty-nine clauses. The first ten of these very plainly correspond with the Eucharistic hymn of the ancient liturgy of Jerusalem. The next three seem to have grown out of a Morning Hymn found in the Alexandrine manuscript of the Bible, whose date is in the fourth or fifth century. There follow in clauses fourteen to nineteen expressions corresponding to statements in the Creed. Clauses twenty-two and twenty-three can be found in Psalm xxviii. 10. The next three are found in the Alexandrian Morning Hymn. Clause twenty-seven is in Psalm cxxiii. 3, and twenty-eight in Psalm xxii. 5. Thus we have in the Te Deum a specimen of liturgical growth. Its sources are several. The truths of the Creed come to the surface in this hymn of praise. And passages of Scripture enter in as if naturally. To us the Te Deum is in form and sound a beautiful and harmonious series of parts constituting a well-defined whole. But its parts are derived from various sources, and among its parts are words taken from the Bible. The spirit of devotion accomplished this

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grand result. And this spirit of devotion was moved, so we believe, by the *inspiration* insisted upon in the previous Lesson. This is the life or living principle of the Prayer Book. "Much of this language is of the highest antiquity; all of it is redolent with the fragrance of the earliest Church; and as we use it still in our daily services we may rejoice to feel that it unites us altogether in spirit, and to a great extent in the letter, with the Church of the first centuries."

As to the details of structure in the Te Deum, observe a division into three portions corresponding with the above described historical divisions. In the first (1-10) an amplification of the "Holy, Holy, Holy," proclaiming God as the object of the praises which arise in heaven and on earth. In the second (11, 12, 13) an ascription of praise to the Trinity. In the third division (14-19) an address to Christ recounting His life and work. In the fourth a prayer to the Son for salvation, first for the Church and then for "us."

Verse 1. In this verse we rise up to bless God's name and declare our adoration. To acknowledge is to confess.

Verse 2. Yet not we only, as if we were all, or were the most, for His praise is proclaimed by the whole earth.

Verse 3. And higher and greater still are the praises which, in heaven, the angels continually sing. The heavenly company is composed of different orders, or ranks; these are the powers therein.



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Verse 4. The cherubim and seraphim are ranks of the heavenly beings. See Ezekiel iv. 14; Rev. iv. 6, and Is. vi. 2. Our knowledge of the beings so named is very limited. We know only that they belong to the host of those ministering spirits who wait before God to execute His will. Hymn 387.

Verse 5. See Rev. iv. 8. "Sabaoth" is the Hebrew word for hosts or multitudes. It is in fact a military term, and here designates the armies of heaven. So in Tyndal's Bible the words, "a multitude of the heavenly host," are rendered "a multitude of the heavenly soldiers."

Verse 6. "Majesty" means grandeur, or exaltation in power and dignity. "Glory" is the praise which is given to God, or it is the excellency and splendor of His presence. In either sense of the words, "heaven and earth are full" of God's glory.

Verse 7. The glory here remembered is that of honor and greatness.

Verse 8. "Goodly" means fair, beautiful, or strong; as in Num. xxiv. 5; Ps. xvi. 6; Luke xxi. 5. "Fellowship" is a company or band.

Verse 9. The martyrs are those who suffered death for the sake of their profession of faith in Christ. In number they are literally an "army." During the first three centuries their "blood was the seed of the Church." The old Latin version has instead of "noble" the word "candidatus"—white-robed. See Rev. vii. 9, 14.

Verse 10. Contrary to the punctuation in our Prayer Books, Verse 9 is not the end of the first part.



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Verse 10 belongs to this part and completes it. This division is confirmed by the history and meaning of the *Te Deum*.

Verse 11. Omit the word “an,” and the verse becomes more plain.

Verse 12. As we, with all the whole Church, acknowledge the majesty of the Father, so likewise do we adore the Son; and—

Verse 13. We declare our faith in the Holy Ghost, who is the Comforter or Advocate. These three verses proclaim our faith in “Three Persons and one God.”

Verse 14 See Rev. xvi. 19.

Verse 15. Heb. i. 8; John i. 1, 18.

Verse 16. Luke i. 31. Christ, in order to become the Saviour of men, did not refuse to become like one of us—to be born “in the likeness of sinful flesh.”

Verse 17. The “sharpness of death” is its pain or sting, which is sin. 1 Cor. xv. 55. The “kingdom of heaven” is not heaven which is to come, but is that rule and government by the Holy Ghost in the world, wherein are sanctification and redemption.

Verse 18. The two preceding verses speak of the Incarnation and the Atonement; this tells of Christ’s exaltation. See Phil. ii. 9; Acts vii. 55; John xvii. 5.

Verse 19. And now we think of the future, when Christ shall come to “judge the quick and the dead.” Matt. xvi. 27.

Verse 20. Here we begin the third part of the *Te Deum*. The transition is marked by the word

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“therefore.” Having thought of all that Christ is, and of what He has done and will yet do, we offer up our prayer.

No more need be said in the way of explanation than to point out the meanings of certain words. The word “heritage” means the Church as composed of those who are Christ’s possession by inheritance. 1 Peter v. 3; Heb. i. 2. To “magnify” is to extol or praise. “Vouchsafe” means to condescend or deign, as giving an unmerited gift. To be “confounded” is to be confused, or troubled, or made ashamed, as when one has lost faith, or confidence, or patience. Is. xlix. 23; xxviii. 16; Ps. xxxi. 1.

## LESSON 10.

### THE BENEDICITE—THE BENEDICTUS—THE JUBILATE.

1. What may be said or sung in place of the Te Deum?
2. What is its theme?
3. What are the different beings and persons who praise God?
4. Name some of the forces of nature recounted in the Benedicite.
5. What follows the Benedicite?
6. What Rubric before the Benedictus?
7. For what does the Benedictus bless God?
8. Where in the Bible is the Benedictus to be found?
9. To what does the Jubilate call us in its first verse?
10. Is there anything in the Jubilate which recalls the Venite?

### HELPS.

In the Septuagint, or Greek translation of the Old Testament (made B. C. 300), the Benedicite is found between the twenty-third and twenty-fourth verses of the third chapter of the Book of Daniel. It is not found in the original Hebrew, and therefore our Church does not receive it as canonical Scripture. See Articles of Religion, No. VI. By referring to the Book of Daniel you find the "setting" of the Benedicite. You read there the story of the "Three Children," captive Jews, who, with Daniel, had been carried off to Babylon. By faith they conquered even

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in flames, and came out of the "fiery furnace" unhurt. See Heb. xi. 33, 34. That the Three Children actually sung this hymn in the fires we have right to doubt. But such a doubt need not destroy our admiration of this beautiful song. It is full of truth and faith, and can blend its utterances with those which we know are inspired. It bears a real and striking resemblance to the 148th Psalm. And it has been sung for so long in the Church as to have become sacred, and in one (very deep) sense divine. Let us try to realize that words of prayer and praise, which for ages have helped and satisfied devout hearts, are and must be good and full of divine truth. Although the Jewish Church did not receive the Benedicite as canonical Scripture, yet it was sung in Jewish worship. A number of the fathers speak of its use in the early Christian Church. St. Chrysostom speaks of it as "that admirable and marvelous song, which from that day to this hath been sung throughout the world, and shall yet be sung in future generations." It was sung, we are told, by confessors and martyrs. It was used in morning service at the time of Athanasius, as it was also in the early English Church. In the first Prayer Book of Edward VI. it was ordered to be used during Lent in place of the Te Deum. In 1552 the Rubric was changed to its present form, allowing either the Benedicite or the Te Deum to be used at discretion.

2. Its theme is the praise of God rendered by His creatures, or creations. It has been called the hymn

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of the universe. The angels, the heavenly bodies, the forces and transformations of nature, the brute creation, the human family, Israel, the priests and servants of the Lord, the righteous, the holy and humble of heart are called upon to bless and praise the Lord. "Bless ye" is "speak ye good of the Lord," and translates the word *Benedicite*. See last verse of the *Benedic* on page 25, also last verse of the *Jubilate*. The prominence of nature in the *Benedicite* demands consideration. There are, we may say, two ways in which God is revealed in nature.

1st. The material world bespeaks or proves the power, wisdom and goodness of God, as any great work of man proves or tells of human strength and intelligence. 2d. Nature reveals God because His presence is within it, as the spirit is within and animates and illuminates the body. We may look out upon the vast extent of the universe about us; we may behold its manifold laws, its mighty changes, its mysterious order, and thus find proofs or tokens of the power, wisdom and goodness which are the cause and foundation of all. But we may also find something in nature which is not like a proof, but is as the presence of something within nature which speaks to our hearts. There is something which comes to us, which eye cannot see or ear hear—something more than sight or sound. Strange and deep emotions are awakened within us, which are not mere thoughts about shape or color. This something which comes to our hearts, which inspires the



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soul of so much poetry, written and unwritten, is, we must believe, the Divine presence, which, through the thin veil of nature, is seen and felt. That this latter conception of nature, as well as the first, was in the inspired minds of old time is unquestionable. It has been truly said that in Hebrew poetry "nature is never presented as an independent power, or as resplendent with her own beauty, but as the direct creation, one might almost say the garment of the great Jehovah. In fact, it is remarkable that the word nature, in the sense we now use it in, never occurs in the Bible. Neither the word nor the thing as a separate entity seems ever to have been present to the Hebrew mind. In everything they saw or heard God Himself as immediately present, ready, as it were, to 'rend the veil' and manifest Himself." See Hymn 477, vs. 1, 2.

7. In the first Prayer Book of Edward VI. the Benedictus is described as a "Thanksgiving for the performance of God's promises." Its words are those uttered by Zacharias soon after the birth of his son, John the Baptist, when his dumbness and unbelief gave way to the song of faith. The Benedictus gives thanks to God for His mercy and faithfulness shown in the Incarnation. Its author was a Jewish priest, who stood at the end and close of the Dispensation of the Law and the Prophets and at the beginning of that of the Gospel. His words are the last prophecy of the old and the first of the new. In him the old promises and hopes of a Saviour began to be



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fulfilled, and his words tell us how that long "waiting for the consolation of Israel" had its reward. It will be observed that the first eight verses are a thanksgiving for Christ's coming and His salvation; the last four a magnificent prophecy of the calling and work of John the Baptist. Hence the Rubric requires the *whole* to be used on the Sundays in Advent, when the mission of the Baptist becomes prominent in the thoughts of the Church. The Benedictus and the Magnificat (see Luke i. 46) are two marvellous hymns belonging to the days before and close upon the Advent of Christ. They might almost be called the first Christian hymns. Although uttered before Christ entered the world, they anticipate His work so fervently and fully as to make them Gospel songs. Indeed, the first verse of the Benedictus has the words, "hath visited," as if the salvation were already a fact. On the other hand both these hymns are Hebrew hymns, and almost every phrase in them has its counterpart in Psalm or Prophet. Thus they stand between the old and the new, with a look back into the life-history of the chosen people and a look forward into the times which shall see the fulfillment of the promises. The word "house" means family. (Luke ii. 4.) "Since the world began;" at once, after the fall of Adam, began the prophecies of a Redeemer. "Remember His holy covenant." To remember is to fulfil and make good. See Ps. cxix. 49; Jer. xiv. 21. "Oath." See Gen. xv. 18. "Day spring," is the dawn. See Job xxxviii. 12; Mal. iv. 2. "Sit in darkness." See Matt. iv. 14, 15, 16.

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9, 10. The Jubilate is the praise of God's goodness in creation and providence. Such praise must always overflow with joy. Jubilant are its songs in their spirit of thankfulness and congratulation. Read from the Hymnal Hymns 470 and 473, which are versions of the Jubilate and a commentary on its meaning.

## LESSON 11.

### THE CREEDS.

1. How many Creeds are there in the Prayer Book?
2. By whom are they said and in what posture?
3. What is the meaning of the word Creed?
4. What does the Creed contain? (Refer to Catechism.)
5. Who was Pontius Pilate?
6. What is meant by "He descended into hell?" (See Rubric.)
7. What is meant by "the third day?"
8. Who are the "quick and the dead?"
9. Meaning of the word "Catholic?"
10. How is the Nicene Creed unlike the Apostles' Creed?
11. What description of the Church in this Creed?
12. What subject does it contain which is not in the Apostles' Creed?

### HELPS.

1. In the English Prayer Book, besides the Apostles' and Nicene Creeds, there is the Athanasian Creed. For certain reasons, which need not now be mentioned, it was thought best to exclude it from our liturgy. It was probably written to meet the advance of Arianism in the Church, and hence the greater part of it is occupied with an elaborate statement of the doctrine of the Trinity. It is named after Athanasius, Bishop of Alexandria, and the

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great champion of the faith in the Arian controversy in the 4th century. But it belongs to a later age. The Apostles' Creed deserves its name because it expresses the apostolic teaching. The old tradition that it was composed by the Apostles is groundless, but this probably gave it its name. It is the Creed of the West, and the Nicene is that of the East. In its present form it occurs in the later 4th century. But in form more or less like it the confession of faith was made much earlier.

2. The people as well as the ministers should audibly profess the faith. The posture of standing indicates an open, public and determined declaration of belief. The custom (common in England) of turning the face toward the East while repeating the Creed is very old. The first use of a Creed by the Church was in connection with baptism, and it was customary for the person being baptized to turn his face, first toward the West, and in that position declare his renunciation of the devil and all his works; and then turning to the East to make his covenant with Christ—he turned from looking toward the place of darkness, the region of the setting sun, toward the East, the home of the light, as if to welcome “the day-spring from on high” and hail “the sun of righteousness.” Bowing in the Creed, at the name of Jesus, is also an old custom, which may have arisen from a literal interpretation of Phil. ii. 10, or during the early ages as a sign of faith in the divinity of Christ. But the posture of the people, and especially the

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place of the Creed in the service, are important as indicating the purpose which put the Creed into the services. It is the only form of words in the Prayer Book repeated by minister and people in which the singular number is used. We say "I believe" even though the congregation numbers thousands. It is a personal declaration. Each person speaks for himself. And it stands between the hearing of Scripture (see the Lessons) and the offering of prayer. "Faith cometh by hearing and hearing by the word of God." Rom. x. 17. "And he that cometh to God must believe that he is." Heb. xi. 6.

3. The word Creed comes from the Latin Credo, which signifies "I believe." The first word of the Creed in Latin is Credo. A Creed is therefore a statement at greater or less length of truths believed.

4. The Apostles' Creed is a simple statement of those facts and doctrines which are the foundation of Christianity. It expresses just those facts and doctrines which would strike the attention of one who was reading the New Testament for the first time, for they are prominent and chief in the teachings of Christ and His Apostles. Perhaps it would be well to substitute the word events for "facts." The Apostles' Creed is largely a record of events; and certain facts are the ground of Christian hope. The memory of three events in particular is perpetuated in the Creed, *i. e.*, the Birth, Death, and Resurrection of Christ, and each of these is essential to our faith. The Apostles' Creed contains twelve articles,

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of which one relates to "God the Father, who hath made us and all the world." Six articles relate to "God the Son, who hath redeemed us and all mankind." One article relates to "God the Holy Ghost, who sanctifieth us and all the people of God." The remaining four articles relate to the Church, and the privileges which belong to those who are its members. It will be found useful to mark the several articles of the Creed in the Prayer Book which you use in teaching. Article 1 ends with the word "earth," 2 ends with the word "Lord," 3 with the word "Mary," 4 with "buried," 5 with "dead," 6 with "Almighty," 7 with "dead," 8 with "Ghost," 9 with "saints," 10 with "sins," 11 with "body." The Creed is plainly divided into three parts, beginning respectively with Article 1, 2, 8. It may appear at first sight that the last division ought to be divided into two parts, one relating to the Holy Ghost and the other to the Church. But in reality the doctrine of the Holy Ghost involves the doctrine concerning the Church, for the Spirit "sanctifieth all the people of God."



## LESSON 12.

### THE SUFFRAGES—THE VERSICLES—THE THREE COLLECTS.

1. What Rubrics after the Creeds?
2. Prayer follows, but what is first pronounced?
3. Name the three Prayers or Collects which follow next.  
(See Rubric.)
4. When shall Collect for the Day be omitted here?
5. Where do you find the Collect for the Day?
6. What Peace is prayed for in the second Collect?
7. What does this Collect say of "eternal life," of "service," of "God?"
8. What is asked for in the third Collect?
9. What does it say God is? What that He has done? What that He may do if prayed for?
10. Are the three Collects the first Prayers that have been used up to this point in the Service?

### HELPS.

1, 2. The term suffrage denotes a token of assent or approbation. The word Amen is really a suffrage. But the term has come to be applied to the petition of the minister and the assenting words of the people. So the petitions of the Litany, with their responses, are called suffrages. The object of the suffrages after the Creed is to mark the transition from Praise to Prayer. By them our thoughts enter into the part of prayer. They save the progress of the ser-

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vice from abruptness, in a change from one part to another, and point us a way whither we are to go. The words "The Lord be with you" are a salutation very like those of old times—in Old Testament days or in the ancient Church. See Ruth ii. 4; 2 Thess. iii. 16, 17. And the response, "And with thy spirit," is like the answer given in olden times to a salutation. It is addressed by the people to the minister *personally*. There is here an expression of mutual good-will and affection and care. The minister is thinking of the needs of the people, and the people, as well, remember the needs of the minister; for there is for both need of the help of Him who alone can give the mind of prayer. The two pairs of Versicles which follow the words "Let us pray" are made up of equivalent petitions—petitions which pray for the same good in different words. When mercy is shown upon us it is chiefly by the grant of salvation from sin and its penalty. And our hearts are made clean by the indwelling of the Holy Spirit. Ps. lxxxv. 7 and li. 10, 11. These few short lines are the threshold of the prayer portion of the service, and their subjects are the themes of the prayers. They are taken from the Bible, and their use in the services is sanctioned and consecrated by the practice of centuries, in which the Church has made them a feature of her Liturgies.

6. This collect must be taken as a prayer for the Church Militant. It is like that still older prayer which was offered "for the peace of Jerusalem."

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It speaks the thoughts and feelings of those who are left in the world according to Christ's will, and seek for that peace and good cheer which the Lord has promised to all who faithfully wait until His coming again. It prays for "defense" in this evil world, that, surely trusting, the fear of trial and harm may be kept away from our hearts. It prays for outward peace, while the corresponding Collect in Evening Prayer asks for a peace which is inward. It recalls those ancient days of imperfect civilization, when outward dangers were larger and more dreadful than now. It is not far removed from that piece of supplication which has a place in the Litany—"O God, merciful Father, who despisest not the sighing of a contrite heart." The stress of fear is deeper in the latter, but the dangers in the thoughts of each are the same. And yet dangers are realities still, for us. Though less terrible than those of the old world, what they can do as enemies of happiness is good reason for daily prayer, and the need of peace cries out in this world of ours on every side. This Collect is in the old morning services, and is found even in the service of the Holy Communion as early as the 5th century.

7. The word "author" has here the same force as *source*. Refer to 1 Cor. xiv. 33; Heb. v. 9; xii. 2, also pages 160, 184. The freedom here spoken of is that freedom which comes of service—of submission and obedience. There is a freedom which is in fact servitude. The liberty of those who think them-

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selves free because they do not submit themselves to God is in truth bondage unto sin. But if one submits to the law of God in Christ that law is liberty, for his service ceases to be one of restraint and becomes one of desire and joy, so that all restraint is done away. This is the state of the heart and life toward whose perfection the true child of God is always pressing forward—toward the example of his Master, whose “meat and drink were to do the will of Him that sent him.” John viii. 36; Gal. v. 1. In the old Latin of this Collect the words are “whom to serve is to reign,” for out of our obedience grows freedom, out of our trust there arises strength, and our humility leads on to our exaltation as “kings and priests unto God.” Upon knowing God depends our eternal life. John xvii. 3. Also the benediction on page 238, and refer to pages 247, 201, 323.

8. God's grace is His good-will towards men; His mercy in the Gospels. This is what the Apostle has in mind when he says “By grace ye are saved.” It is not what we have done which has brought us help, but only and purely God's love and tender mercy. But the word is also used to describe the effect of God's love in our hearts, or the gifts which His mercy has bestowed upon us. Above all it describes the gift of the Holy Ghost, which is the gift of holiness. So in this Collect we pray “for grace to live well”—for that gift without which we could only live ill, and which we daily need. In a few words we recognize our dependence for spiritual strength on the grace of

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God, our position in the midst of temptations to sin, and our power to good works well pleasing to God, when our doings are under His governance. "Ordered" is directed. See page 196. "Governance" is guidance.

The three Collects stand where they do with a meaning and purpose. The Collect for the Day provides a point of contact between the daily service and the particular Holy Day or Season. The first point of such contact may be in the opening Sentences, it may be in the Psalter, it surely will be in the Lessons. Here is another note of worship which reminds us of the Day or Season. It is taken from the service of the Holy Communion. But in case that service be not read the Collect is read here. The Collects for Peace and Grace express the invariable needs of every day and invoke the blessing which the circumstances of every day demand. Both of these Collects are very old, and have voiced the desires of the countless multitudes who, in many lands and in many generations, have kept alive the flame of faith and devotion.



## LESSON 13.

### THE FIVE PRAYERS IN MORNING AND EVENING PRAYER.

1. Title of the Prayer after Collect for Grace in Morning and for Aid against Perils in Evening Prayer.
2. What are Rulers said to be in these prayers?
3. Where else in the Prayer Book are there prayers for Rulers? (Pages 31, 229, 37.)
4. What is asked for in Prayer for the Clergy and People?
5. Indicate the parts in the Prayer for all conditions of men.
6. Why is the Thanksgiving called "General?" (See page 37.)
7. What Petitions does it contain?
8. What other Thanksgivings in the Prayer Book? (Pages 45, 265, 290, 310, 320.)
9. What is prayed for in the Prayer of St. Chrysostom?
10. Are there any other prayers in the Prayer Book whose object is the same?
11. With what words are Morning and Evening Prayer concluded? Where else are they to be found?

### HELPS.

1, 2, 3. This Prayer is the same as "the Prayer for the King's Majesty" in the English service altered to adapt it to our own civil institutions, with some changes in its phraseology. But a Prayer for Rulers is a very ancient part of divine service. In the Sacramentary of Gregory there is one such. Also in the Liturgy of St. Mark (used in the Eastern



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Church) is a beautiful prayer for the king. That such prayers were offered in Apostolic days is proved by the words of St. Paul in the second chapter of his First Epistle to Timothy: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." We ought also to remember what the same Apostle has said in another place, Rom. xiii. 1, 7. Rulers are the servants of God. "The powers that be are ordained of God." As such the Church is bound to pray for them, and we are to consider them with reverence. Rulers may be evil and unjust, fearing neither God nor man, yet they occupy a place which is divinely ordained. It was when Nero sat upon the throne—one of the most infamous and cruel men the world has ever seen—that St. Peter wrote "Honor the king." We are to regard God's ordinance, and not the character of those who by it are our rulers. And no doubt if the office were more respected by the people, rulers would think more highly of their position and their trust. There is a petition in the Litany for civil rulers, and also in the Prayer for the Church Militant. Both are significant as indicating those for whom the Church should pray and their divinely-appointed position as agents of the kingdom of God on earth.

4. This is a prayer for Bishops, for other Clergy, and for the People, in their relations with and duties

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toward one another. The Bishops in their place, the Clergy in theirs, the People in theirs are prayed for, that the Church may faithfully serve and please God. It is a prayer for the Church as organized, and made up of those having different offices, that each may truly obey God—that the whole body may be edified in love and holiness. The “healthful spirit” of God’s grace is His health-giving grace. His grace is the cure of disease or sickness of soul. It is the cure of despair, of indifference, of weakness of heart. Purity, strength, wisdom, faith and hope are the “fruits of the Spirit,” and are like health triumphing over disease. Grace comes like pure air into the close and pent-up room of sickness. It is the heart’s medicine and balm of life. The “dew of God’s blessing” is, as well, an expression denoting relief, health, or refreshing. Think how the dew-fall is a true figure of divine blessing. Both alike are from above; they descend from the Father of lights, “from whom cometh every good and perfect gift.” And they are alike in their way of operation. Both come softly and silently. Like the dew, God’s blessings come down, and no one hears their coming. And once more they are alike, in that they have a like object or end. They come to refresh and restore, to give life and strength. We must understand that this is really an oriental figure, one which we may find in the Bible, conceived by those who lived in lands of heat and drought, where for months the dews of night were the source of moisture and fresh-

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ness. See Ps. cxxxiii. 3; Is. xxix. 19, and Hymn 643, v. 4. Thus does the Collect pray for Clergy and people who live and labor together for the Gospel.

5. We pray for all conditions of men; and first for the nations far and wide that everywhere the light of the Gospel may shine in the darkness of ignorance and wrong. More especially we pray for the Church Universal, that all who bear the name of Christ may "be led into the way of truth"—may be saved from error, from ignorance and pride; that they may hold the faith "once delivered to the Saints"—the Gospel in all that it is and means, in, with, or by "unity of spirit," the bond or tie of peace, and in righteousness of life. Finally we pray for the afflicted, and sum up all afflictions under the heads of mind, body, and estate, and ask that all who suffer may be relieved according to their various needs; that they may have patience, which is the safeguard of faith and righteousness in trouble, and may come to a happy end of all that they have endured. "Saving health" is salvation. "Estate" means condition, and refers to circumstances. The word "universal" is the same as catholic. Here we see the word in its true light. It names the one Church which is in all the world. See pages 31, 40, 228. And notice that the first part of this prayer is paralleled by the Prayers on pages 38 and 119; the second part should be compared with Collects on pages 78, 182, and a clause in Prayer for Church Militant; the third part with the Litany—"all who

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are in danger, necessity and tribulation," and similar words in the Prayer for the Church Militant.

6, 7. This Thanksgiving is general, in contrast with those Thanksgivings which the Prayer Book provides for particular blessings. In it are named God's blessings under general heads. Also its quality as being general is indicated by the words "to all men." It contemplates God's gifts, not as they are bestowed upon individuals, but as they extend to all. It names God's common gifts of providence, redemption and grace. It prays for such a sense of God's mercies as will find expression not only by our lips, but in lives of obedience and holiness.

9, 10. This prayer is found in the ancient Liturgy which bears the name of St. Chrysostom. Yet it is uncertain who its author was. We can, however, feel sure that it was in use in the 5th century. That this prayer is addressed to Christ appears from the promise referred to, which promise Christ made, and by the omission of the usual words "through Jesus Christ our Lord" at the end. It is a prayer for the fulfillment of prayers. By its help we reflect upon all the requests we have made, and renew our desires that God would grant our petitions according to His wisdom. Prayers for answers to prayer may be found on pages 71, 184, 240. But the characteristics of *this* prayer it is most important to note. The desire to pray is a gift divine (page 154); our prayers have been offered with "one accord" or purpose and for our common needs. The great

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reason for asking that they be answered is our Lord's promise. But the answers are dependent on the divine knowledge of what is expedient or best. Yet without condition or reserve we ask for knowledge of the divine truths, without which we cannot be saved (pages 13, 199), and the attainment of eternal life.

13. This is a benedictory prayer rather than a benediction. It is not a benediction pronounced, but a benediction prayed for. It is St. Paul's prayer for blessing upon a congregation. 2 Cor. xiii. 14. It was the grace—the gift-bestowing favor of Christ, the love of God who gave His Son for us, the companionship of the Holy Spirit (Phil. ii. 1), which he prayed for on behalf of his friends. It was a parting desire written at the close of a letter, and here it fitly concludes the service of the Day.



## LESSON 14.

### THE ORDER FOR EVENING PRAYER.

1. In what points is the Order for Evening unlike that for Morning Prayer?
2. What directions in the first Rubric?
3. What direction in the second Rubric?
4. When is the *Cantate* not to be sung? (Rubric, page 22.)
5. When is the *Deus miseratur* not to be used? (Page 24.)
6. What Hymns after the First and Second Lessons?
7. What is asked for in the Versicles after the Creed?
8. What is the chief difference between the Morning and Evening Collects for Peace?
9. Difference in title and subjects of the Collects of Morning and Evening Prayer next following?
10. Point out in Morning and Evening Prayer, Confession, Praise, Hearing God's word, and Prayer.
11. How many Hours of Prayer in the Prayer Book? (Pages 1 and 16.)

### HELPS.

1. The differences begin with the Sentences. Then in the first Rubric in Evening Prayer a provision for *shortening* the introductory part on other days than Sundays. In the second Rubric is a provision for shortening Evening Prayer on *all* days. Next we note that in Evening Prayer there is the omission of anything corresponding to the *Venite*. The subsequent differences are those of Canticle

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and Collect, with the Versicles peculiar to Evening Prayer, the Anthem Rubric and the Rubric regarding the manner of *ending* Evening Prayer. Let there be careful study of these points, for it can be made interesting and profitable.

2, 3. Notice *what* may be omitted according to each of these Rubrics. They are recent Rubrics, having been put into the Prayer Book in 1892. They make it possible to shorten the service at the discretion of the Minister.

4, 5. The Rubric before the *Cantate* indicates the reason for the omission of it and the *Deus miseratur* on certain days of the month. There is no such provision as to *Jubilate*, the *Bonum est* and the *Benedic*, because the first occurs in the Psalter for Evening and the latter two in that for Morning Prayer. The *Cantate* is a festal anthem glorifying God for His revelations of righteousness and salvation. And in its prophetic imagination the manifestations of God extend over all the earth. The central desire of the *Deus miseratur* is that God may be known by the nations of the earth. It is prophetic of the conquests of the Gospel. From God's blessings on the chosen people the psalmist turns to thoughts of blessings for the peoples far and wide. "I will rejoice in giving praise for the operations of thy hands" is the central thought in the Psalm from which the *Bonum est* is taken. The *Benedic* is a Psalm of thanksgiving. It recounts God's mercies, and then, in its fullness of emotion, calls upon the

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angels and the heavenly host and all God's creatures to praise His name, concluding with the opening sentiment—"Praise thou the Lord, O my soul."

6. The term *Canticle* is applied in the Prayer Book to the *Benedicite*. The *Venite* is called an *Anthem*. The *Te Deum*, the *Benedictus*, the *Magnificat*, the *Nunc dimittis* are called *Hymns*. Those parts taken from the Psalter are, with the exception of the *Venite*, called *Psalms*. It appears therefore that the *Hymns*, excepting the *Te Deum*, are taken from the New Testament. The word *Canticle* may be used to describe all these parts of the service. Commonly the word *Chant* is used, but that term rather designates the music which is set to the words. The *Magnificat* is the Hymn of the Incarnation. In every Evening Prayer it recalls the spirit of Christmastide. Just as every Sunday is a weekly Easter because on the first day of the week Christ rose from the dead, so here is recalled another one of the Church's great Seasons. Epiphany is recalled in the *Venite*, the *Cantate* and the *Deus misereatur*. Lent and Good Friday are remembered in the closing words of every Prayer which does not suggest the Ascension. And Whitsuntide is suggested in each "Take not thy Holy Spirit from us." In its exaltation of the humble and meek and lowly, and its putting down the high and mighty it anticipates the Beatitudes and the Woes of the Sermon on the Plain. Luke vi. 20-26. The *Nunc dimittis* breathes the spirit of Christmas and Epiphany, and is the hymn of hope

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fulfilled. The salvation has been seen according to God's word. Compare Luke ii. 26, so the aged servant asks for letting go, as the slave who seeks release in the day of deliverance. "The face of all people," see Is. lii. 10.

7. There are six *Versicles* and each has its *Answer*. The first and the last are the same as in Morning Prayer. The fifth is the only one not taken from the Psalms. The second is from one of the national Psalms xx. 9 which mentions the king the anointed one, hence "O Lord save the State" is an appropriate adaptation of the words of the Psalm. The third is in Psalm cxxxii. 9. The fourth is in Psalm xxviii. 10. The fifth prays for peace, and the *Answer* implies that God only can give the victory which will secure it. See Ps. lx. 11. It has been noticed that there is a harmony of the Versicles with the Collects that follow. The first answers to the Collect for the Day which is generally for mercy and salvation, the second to the Prayer for the Civil Authority, the third and fourth to that for Clergy and People, the fifth to the Collect for Peace, the sixth to the Collect for Grace.

8. Both the Collect for Peace and that for Aid against Perils are as old as the 5th century. They were the conclusion of Evensong. They stand side by side with the Collects for Peace and for Grace in Morning Prayer. The Collect for Peace in Evening Prayer is a petition which is made when the day's work is done, its trials and dangers past. It asks for

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inward peace and for the rest of assurance and a good conscience. No doubt outward peace may give somewhat of inward peace. But when evening has come we retire from the circumstances of the day's active life, and are alone with ourselves. Our own thoughts keep us company, and what is in our heart (forgotten perhaps during the day) begins to be felt. We need, therefore, that peace which is the soul's guest and which enters to dwell with us. So far as the world is able to give it, peace is one of the most uncertain of all things. The world cannot give to the soul a peace which is abiding and full. How often at the close of day do we feel this, and want some such peace as we fail to find all through the day. Christ's promise of peace is one with His promise of the Comforter. For it is the Holy Ghost who enters as the guest our hearts and whose presence speaks peace. John xiv. 27. At the same time it is a mistake to say that the Morning Collect asks for outward peace and this for inward peace. The Evening Collect desires inward peace in specific words, and yet it thinks of outward peace also, for it speaks of the "fear of our enemies." Both the Collects are reminiscent of days when outward enemies were more feared than now.

9. The Morning Collect for Grace is a prayer for defense against dangers and from sin, and the latter is more prominent. For the day has its temptations which come with its fortunes, its joys and its trials. But in the evening we pray for aid in darkness and



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sleep. We are indeed always weak and always near to dangers. But in the passive helplessness of sleep and in the darkness we are utterly out of our own keeping. Hence such a feeling as that of the Psalmist is most natural: "I will lay me down and take my rest, for it is Thou, Lord, only, that makest me to dwell in safety." Ps. xiii. 3, xviii. 28. Hymns 16, v. 4 and 647.

10. At this stage of your studies review the previous lessons and observe the plan and parts of the Services of Morning and Evening. The first part may be called the Introduction, and contains the Sentences, Exhortation, Confession, Absolution and the Lord's Prayer. The second portion is Praise and consists of the Versicles, Venite and Psalter. The third is Instruction, the Lessons and Creed with intermingled Praise and Thanksgiving. The fourth is Prayer, which includes the Collects and Prayers with the General Thanksgiving. Go back to the Exhortation and observe its statements of the purposes of public worship and notice how these purposes are realized in the Service. It is obvious also, that in the Service there are three great purposes expressed by the words Praise, Hearing, Prayer; and to fulfill these purposes we have the Psalms or Canticles, Lessons and Prayers. Praise, hearing and prayer cannot be distinctly separated in our minds and hearts, nor are they sharply distinguished in the Services, only in them as in our own thoughts there is at one time the general spirit of praise, at another of hearing the truth, at another of prayer. Hymn 30.

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11. Canonical Hours, or Hours of Prayer, were observed in the Church almost from the first. The habit was inherited from the Jews. Three Hours of Prayers were observed by every faithful Israelite—the third, sixth and ninth. So at first in the Christian Church, Hours of Prayer were observed in private devotion. After a time this observance was made obligatory, by the canon, on the clergy and monks. The number of the hours was increased from three to seven. The first of these was that of Matins, which were said in the morning watch before sunrise and before the dawn. Vespers came at about sunset, and the waking hours were ended with Compline. The time of the seven hours was nearly as follows: 3 a. m., 6 a. m., 9 a. m., 12 m., 2 p. m., 5 p. m., 7 p. m. How these numerous devotions were regarded in the ancient Church may be learned from the words of St. Ambrose, A. D. 374. He refers to Psalm cxix. 164, “Seven times a day do I praise Thee,” and asks, “If the prophet says seven times, etc., who was taken up with the affairs of a kingdom, what ought we to do who read, ‘Watch and pray that ye enter not into temptation’?” Certainly solemn prayers are to be offered, with giving of thanks, when we rise from sleep, when we go forth, when we prepare to take food, when we have taken it, at the hour of incense, and lastly when we go to bed.” There were three reasons for the change from seven hours of daily worship to two. In the first place, before the Prayer Book was framed, the

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seven services were so often combined into two that in fact Morning and Evening Prayer were the custom. Again, two daily services correspond with the morning and evening sacrifice of the Jewish Church. And lastly, the observance of so many hours of worship is practicable only in monasteries and cathedrals.

## LESSON 15.

### THE LITANY. I.

1. Find the Litany Rubric in Morning Prayer.
2. What is the title of the Litany?
3. On what days is the Litany said?
4. How will you divide it into parts? (Pages 31 and 33.)
5. To whom are the first four petitions addressed?
6. To whom are those addressed that follow? (Hymn 88.)
7. What inward evils named in early part of the Litany?
8. What outward evils are named?
9. Is Christ's *death* the one source of our deliverance?  
(Hymn 89.)
10. Meaning of the words "deliver us?"

### HELPS.

1, 2, 3. The Litany Rubric in Morning Prayer indicates how the Litany is to take the place of some of the Prayers and thus introduce another form of supplication and change, very materially, the tone of the service. Notice however, that the use of the General Thanksgiving and Prayer of St. Chrysostom is secured. Refer to the Rubric after "O Lamb of God."

4. The divisions of the Litany will be discovered by a little study, but it is important to appreciate their nature and bearing. First, there are two great divisions, the point of contact being the Rubric

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above indicated. The first portion proceeds by regular supplications; the latter is much less uniform in its structure, containing Versicles, Responses and Prayers. This division does not, however, reveal the plan of the Litany. For first, there are the Invocations to the Holy Trinity. Secondly, beginning with "Remember not" come what may be called the Deprecations or prayers against evils; they contain a catalogue of actual or possible evils. Thirdly, the Obsecrations, using the opening word "By" instead of "From." Obsecrations are prayers by or on account of. Here is the pleading of Christ's life, sufferings, and death. In the fourth division are the Intercessions beginning with the words "Beseech thee to hear us" and having the same words in the response. From the end of this division at the Rubric "The Minister may at his discretion" to the conclusion of the service is a portion which contains what are usually designated the Supplications. It appears, however, that the true dividing line is at the Lord's Prayer. It is most important to observe that all the petitions after the Invocations down to the Rubric just mentioned are addressed to Christ.

7, 8. What may be called Litanies date from very early ages. They were brief supplications, repeated alternately by priest and people. They were composed of the "Lord have mercy upon us" repeated several or many times over. We have a specimen of these at the beginning of the latter part of our own



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Litany. Then came increasing numbers of petitions for deliverance from evil. In time the number of Saints, Confessors, Martyrs and Angels invoked was so far increased as to become the most prominent feature of the Litany. One ninth century litany is known to have contained a hundred such invocations, Litanies are sometimes called Processions. This is because, beginning with the fifth century, they were on occasions of trouble or calamity repeated by processions of clergy and people perambulating the streets of cities or the highways of the country. Some very romantic history is centered upon these processions. Mamertus, Bishop of Vienne in France in the fifth century, after droughts, pestilences and earthquakes, and Gregory the Great in the sixth century, when the pestilence was devastating the city of Rome, ordered that solemn processions should travel the streets and fields crying out, as they moved, in loud supplications to God for mercy. So too the first appearance of the Litany in the English tongue was at a time of more than ordinary public distress. The order of King Henry VIII., setting forth the English Litany and requiring its use by procession throughout the realm, recounts "the miserable state of Christendom—plagued with cruel wars, hatreds and dissensions." This the rise and growth of the Litany in connection with troubles and dangers, in troubled and frightened days is the source of the tragic tone which, here and there, so strongly sounds in its petitions.

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Certain expressions should be explained: "Father of Heaven" is the same as Father *in* Heaven, or Heavenly Father.

"Miserable sinners." It describes our condition rather than our feelings. It means pitiable. See Rev. iii. 17, also page 44 (near top).

"Offenses of our forefathers." Refer to the second commandment.

"Mischief" is harm. See page 327.

"Crafts and assaults." Craft alludes to insidious and subtle temptations. See page 34. "Assaults" are more open and violent forms of temptation. Page 89.

"Blindness of heart." Ignorance of one's own condition. Acts xxvi. 18, Ephes. iv. 18.

"Inordinate affections." A prayer for temperance. See page 213.

"The world, the flesh and the devil." See page 266.

"Sudden death." Dying suddenly and unprepared.

"Sedition, privy conspiracy and rebellion" are different forms of treason against lawful government.

"Schism" is the act of breaking the unity of the Church and leading others to do the same, thus dividing those who call themselves Christians.

"Hardness of heart and contempt." Compare third Collect for Good Friday. The words describe the final stage of unbelief and evil living. Observe at this point that the Obsecrations which follow recall

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the statements of the Creed—the Incarnation, the Nativity, the Cross and Passion, the Resurrection and Ascension, the Coming of the Holy Ghost. But there are added other marks of Christ's sacrificial life—His Circumcision, His Baptism, His Fasting and Temptation, His Agony and Bloody Sweat. By or through these we believe our deliverance may come; by these alone, but by them all. "Deliverance—how or by what means? By one part of Christ's appearance? By one part of Christianity? by a single doctrine or a single fact? By all—by the whole? By these we pray "Good Lord deliver us." *Libera nos Domine*: as the old Latin runs—"Good Lord set us free."

## LESSON 16.

### THE LITANY. II.

1. How is the Intercessory part of the Litany marked by a change in the responses? (Page 31.)
2. Subjects of the first two Intercessions?
3. Point out the two parts in the petition for the Clergy.
4. What three petitions for ourselves among the Intercessions?
5. What change after the Rubric "The Minister may?"
6. What words telling of Sorrow?
7. What words telling of Dangers?
8. Where is God's providence named?
9. Where are Mercy and Pity prayed for?
10. Notice two occurrences of the word "evil." How are those evils described?
11. Is there any Praise in this part of the Litany?

### HELPS.

1. In the Latin version the responses *rogamus*—we beseech, from which word came "Rogations," the name once given to the Litany, and "Rogation Days" by which Litany days were named. With regard to the nature and duty of Intercession, it has been observed that in the Epistles few exhortations, or none, are to be found relating to prayer for self; but that much may be read which exhorts to prayer for others. Such is the admonition in Ephes. vi. 18, which may be translated, "Praying in every season

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with all prayer and supplication in the spirit, and abstaining from sleep for the purpose, with all perseverance and supplication for all saints." Prayer like this is highly and distinctively Christian—that is, Christ-like. By such prayer, the burden of the soul becomes the needs and dangers of others, and ceases to be the care of self. So far as prayer is concerned, the spirit and mind of Christ remain in the world in the intercessions of His people. As He once, here on earth, offered such prayer, and as now He ever intercedes above, so His disciples intercede below. In this, what He is, such are they, according to the grace given unto them. In this is the Christian's especial gift and prerogative, which makes him a "priest unto God." And if he can offer intercessions with the whole fervency of his soul, he has risen to the higher life of near fellowship with Christ.

Beginning with the first verse of the Intercession, we will offer some explanations of words and phrases, where explanation may seem necessary.

"Rule and govern thy Holy Church." This is not equivalent to "bless and keep all thy people." It is not a prayer for the Church as composed of believers so much as for the Church as an organized body.

"Maintain truth." Refer to Prayer for Church Militant and to the words "Thy true religion and virtue." For the defense of true religion or truth does in a measure belong to civil rulers.

"Illuminate" is to enlighten. "Accordingly"



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means correspondingly, that is, that in their preaching and by their living they may, in accordance with their knowledge, set forth and show God's Word. See page 40.

"Love and fear thee." See pages 152-53. This fear is not terror but reverence and awe. Pages 269, 275, 277.

"Fruits of the Spirit." This petition has been called "a beautiful combination of the passage about the good ground in the Parable of the Sower (Matt. xiii. 8, 23.) With James i. 21 and Gal. v. 22."

To "err" is to wander away—page 4. "Deceived" is misled into wrong paths. See page 31; also Is. xlv. 20. Rev. xx. 10. Hence the words "bring (back) into the way of truth." Hymn 499.

"Strengthen." Notice the three classes of people prayed for. "Satan under our feet" is from Rom. xvi. 20. Refer also to Gen. iii. 15.

"Succor" is apparently connected with "danger," see page 173; "help" is connected with "necessity," see pages 74, 42; "comfort" with "tribulation," page 42.

"To forgive our enemies." Matt. v. 44.

"Kindly" means after their kind or nature—that is, *natural*.

"Sins, negligences and ignorances." A descending scale of wrong. "Sins" are our more deliberate and positive wrong-doings; "negligences," those of carelessness; "ignorances," those unwittingly committed.

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“Son of God, we beseech thee to hear us.” A prayer for answers to prayers.

“O Lamb of God.” The sacrificial and saving Christ; John i. 29 and page 233. “Grant us thy peace.” John xiv. 27.

5. There can be no doubt that if the last part of the Litany is used the Versicles “O Christ hear us” belong to the previous part. They are a prayer for answer to prayers repeating those that have just been said. Beginning with “Lord have mercy upon us” there comes next the so-called “Lesser Litany.” It contains in its three-fold petitions and invocation of the Trinity and thus repeats, in another form, the opening petitions of the Litany. From these opening sentences down to the Lesser Litany it is Christ who is addressed in each petition. This appears in the latter of the Deprecations and in the closing invocation after the Intercessions—“Son of God,” “Lamb of God,” “O Christ, hear us.” With the Lord’s Prayer begin the supplications addressed to God the Father; but these are soon interrupted by supplications addressed to Christ—“From our enemies defend us, O Christ.” The address to the Father is resumed with “O Lord, let thy mercy be showed upon us.”

Notice, in conclusion, the following features of this portion of the Litany: (1) “Let us pray” occurs twice. Each time it follows Versicles in which the people take part and precedes a prayer said by the Minister. The object is to mark the transition.

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This use of "Let us pray" is to be observed in the old offices of the Church. (2) The references to physical trials and dangers are distinct. They carry us back to the days when the church in Europe was feeling a shock resulting from the break-up of the Roman Empire, the invasions of the northern barbarians and the terrors of anarchy. (3) The Litany here and in other parts recalls dangers and necessities of an extraordinary sort, and its prayers are of more than usual fervency, expressing a stress of desire not common to all the services. This should be remembered—it explains the intensity of the Litany. (4) Here we also discover the reason of the addresses to Christ with which the Litany abounds. They are the cry of the soul to the Saviour, Friend, Elder Brother, the Son of Man. In the urgent needs which lie behind its words the soul is impelled to call upon Christ rather than upon the Father—upon the One who bore our sins and carried our sorrows—the High Priest who "is touched with the feeling of our infirmities." And it is worth while to note that the word "infirmities" in the prayer describes the condition of those beset by dangers and necessities. See page 74. (5) But even here there sounds a note of Praise. The thought of God's past deliverances, "in the old time," stirs hope in the heart, and the Doxology is heard between the Supplications.

Such is the Litany, with its mention of "dangers" and "enemies" and "persecutions," its "afflictions" and "sorrows." Yet, far away as all this

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may sound, it can be translated into the terms of modern life, into descriptions of needs and perils of the Church of to-day, and of all periods and places in the world's history. (Read Hymn 496.)

## LESSON 17.

### THE PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS—THE PENITENTIAL OFFICE.

1. Where in the Service are the Prayers and Thanksgivings to be used? (Page 37.)
2. Name the Prayers which ask for temporal blessings.
3. Name those which ask for spiritual blessings.
4. What Prayers may be used for individuals?
5. What Prayers are followed by corresponding Thanksgivings?
6. Are there any other Thanksgivings in the Prayer Book?
7. When shall the Penitential Office be used? (Page 48.)
8. What is the posture of Minister and People?
9. What direction in the next Rubric?
10. What parts of the Office are repeated by Minister and People together?
11. Point out the word "Spare" wherever it occurs.
12. What then is the meaning of this Service? (Page 86 and Hymn 87.)

### HELPS.

1. "The Occasional Prayers and Thanksgivings are the testimony of our Church to the propriety and efficacy of special petitions." They are suited to the occasions for which they provide, so that in with the general prayers others having a particular object may be used. The Prayers may be thus classified:



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(1) Those for Congress and for Conventions of the Church are offered, one with a desire for the welfare of the Nation in things material and moral, the other looking to the extension of the Gospel and the salvation of the world. The thought of the "one fold" of the Church will be found again on pages 39 and 119. (2) Two Prayers—the first for Unity, the second for Missions. The first is for the Church, the second is for the nations—those who know not the Gospel. The unity of God's people is the theme of the Collect on page 277, where the figure of a building with its different parts united in a seemly whole enforces the prayer. See Eph. ii. 21, 22. In the Collect under consideration there is reference to St. Paul's words in the same Epistle, Eph. iv. 5, 6, 7. Observe the repetition of the word "one" in the several connections. Hymn 492. The Prayer for Missions begins with an allusion to Acts xvii. 26 and Eph. ii. 17—both addressed to those who were or had been heathens. "Thine inheritance." Recall a Versicle in Evening Prayer and read Ps. xxxiii. 12. "Accomplish" means to complete; see Dan. ix. 2, Luke i. 23, Hymn 255. (3) Though not arranged in consecutive order we may group together the Prayers for Rain, for Fair Weather, for Fruitful Seasons and in Time of great Sickness and Mortality. These are Prayers for distinctly temporal blessings, which refer to dangers and needs of the body. They echo the "Give us this day our daily bread." They contain many pointed and beautiful passages. They

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regard adverse fortune as the due penalty of our sins and the good they pray for as undeserved mercies betokening the fatherly goodness of God. (4) The Prayers for those to be admitted to holy Orders. These are in the English Prayer Book termed the Ember week Prayers. Refer to "A Table of Fasts," page xxviii, and find information as to the occurrence of Ember Days. They come with the four seasons of the year. The word means *anniversary*. The Ember Days were intended to consecrate the four seasons of the natural or civil year. By custom Ordinations were fixed for these days. This is lost sight of, however, in our Rubric, which omits any mention of Ember Days. Hymn 182. (5) Finally, there are the five Prayers which can be offered for individuals, the words in *Italics* indicating provision for saying these Prayers for one or more persons and of either sex.

With two exceptions the Thanksgivings correspond with Prayers in the preceding pages.

The Penitential Office is part of the service of "Commination" in the English Prayer Book. That service was entitled a "Denouncing of God's Anger and Judgment against Sinners." In its introduction it refers to the method of Discipline which obtained in the Primitive Church, according to which notorious, or well-known sinners were to endure penance and punishment. This system, it declares, cannot for the present be restored. In its place is set forth this general denunciation of notori-

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ous sins. It should be remembered that Private Confession, the characteristic system of the Middle Ages, was, with the setting forth of the Prayer Book, no longer compulsory upon the people. This part of the rigorous discipline to which the people had been accustomed being now done away, the service of Commination was intended to supply the lack. In the Penitential Office the denunciatory and disciplinary features of the older service do not survive. It is a service of penitence and confession, appropriate at the beginning of Lent and at other times of more than ordinary humiliation. The Psalm is one of the "Seven Penitential Psalms"—the others are in the Table of Proper Psalms for Ash-Wednesday, page 328. It has been named the "Prayer of a Sin-Stricken Conscience." Kneeling is the posture here and throughout the service. The Versicles after the Lord's Prayer may be found in the Order of Visitation of the Sick, pages 281, 282, excepting the fourth and fifth, which, together with the others, are taken from the Psalms. The next three Prayers were, until 1892, placed next after the Collect for Ash-Wednesday. They are in the English Commination Service, and therefore when a part of that service was, in 1892, set forth as the Penitential Office, these Prayers were removed from their former place after the Ash-Wednesday Collect. The Prayer just before the Blessing is to be found in the English Prayer Book among the Occasional Prayers; also in our own Book in the Office of Visitation of Prisoners, page

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314. This latter use of it lends meaning to its use in the Penitential Office. The figure contained in the words "chain" and "loose" is of slavery or the condition of prisoners. See Jer. xl. 4, Rom. vii. 23, Hymn 279.

## LESSON 18.

### THE COLLECTS, EPISTLES AND GOSPELS. I.

1. What parts of our Services are the same from Sunday to Sunday, and what portions are variable?
2. Why are there these variable portions?
3. Look at Table of Lessons on page X and point out two divisions of the Sundays of the year.
4. Are these two divisions of equal length?
5. Can all these Sundays be observed in one year?
6. What are Holy Days? (See Table on page XII.)
7. Find in the Calendar and in Collects, Epistles and Gospels some of the Saint's Days.
8. When does Advent Sunday occur? (Page XXVIII.)
9. When does Easter occur? (Page XXVIII.)
10. How do you know on what day of the month Ash Wednesday comes? (Page XXVIII.)
11. Find the place of Christmas Day in the Calendar, and the Lessons to be used.
12. What Psalms are used on Christmas Day?

### HELPS.

1-5. The Church Year is the consecration of time. Our region is founded upon events—mainly those in the life of our Lord upon earth. These events the Church makes provision to systematically recall and celebrate. The system or method is that of the Church, or Christian, Year. Thus there are two



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great principles involved: Commemorative worship, and the setting apart of days and seasons according to a plan or arrangement for the purposes of commemoration. More accurately, the first may be called the *principle*, and the second the *method* for putting the principle into operation. Consider then the principle of commemorative worship. It keeps in view and makes prominent the *historical* character of our religion. The Apostles' Creed is largely historical. The Church Year is the amplification of the Creed, it sets forth facts which constitute the record of redemption. It is true that the Church Year contains Saints' Days; but the Creed also enunciates "The Holy Catholic Church, the Communion of Saints." Most marked in the company of Saints are those whose lives and works are in the foundation of the Church—these the Prayer Book retains. But the conspicuous features of the Church Year are its commemorations of the life of Christ. The first half of the year—from Advent to Ascension—is occupied with recollections of the Master. The services tread the path of His words and works and fortunes. Into the year's common days come these days, which are memorial of the saving life and death, so that the secular year is marked here and there with the memories which make up the year of the Church. There come the Lessons, the Collects, Epistles and Gospels on these Sundays and Holy Days. The Psalter varies, in the main, with the days of the month; but now and then with Feast or

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Fast. (See page 328.) The week-days have lessons which, in the main, vary with the day of the month, but this course is interrupted again and again by the Lessons for Holy Days. (See page XII). The second half of the year may be called the Practical. The commemorative traits are much less conspicuous than in the earlier half although, not absent, for it has its Saints' Days and its Feast of the Transfiguration. It presents the *mind* of Christ and his Apostles—especially the thoughts of the Apostle St. Paul, the "Apostle to the Gentiles," the largest contributor to the New Testament writings. The Epistles present lessons on Christian character and conduct; the Gospels present the words and deeds of Christ as declaring His commandments.

The *method* or *plan* of the Christian Year it is not difficult to detect and appreciate. There is to be observed, first, the division of the year into two parts as described above. The dividing point is Trinity Sunday, which completes the first half. The second half is made up of the Sundays after Trinity, the last being the Sunday next before Advent. Advent marks the beginning of the first half and the beginning of the year regarded as a whole. But secondly, there are two divisions of the Church Year resting upon the fact of the *immovable* character of some of its great Feasts, and the *movable* character of others. See Tables and Rules on page XXVIII. The immovable Feasts are connected with Christmas; the movable ones depend upon Easter. The fixed por-

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tion begins with Advent and ends with one of the Sundays after the Epiphany. The movable portion begins with Septuagesima and ends with the Sunday next before Advent. Accurately speaking, the Sundays in Advent are not *actually* fixed, as they depend upon the Sunday nearest St. Andrew's Day, "whether before or after." (See Tables and Rules.) But as the possible variation is less than a week, the Season of Advent is for practical purposes fixed, and rests upon the immovable Festival of Christmas-day. The great Festival of Easter is *movable*, in that it may come as early as March 22d, and as late as April 25th—a range of five weeks. The "Tables and Rules" show how and why Easter is thus movable, and give a list of the Sundays which are counted in connection with Easter. Now it is evident that if one part of the year is practically fixed and the other is movable, there must be provision made for the two points of contact, *i. e.*, between the beginning of the first and the end of the latter part, and the end of the first part and the beginning of the last. These two points of contact are provided for by allowing more or fewer Sundays after Trinity; (read Rubric on page 188), and by the same provision regarding the Sundays after the Epiphany. (Refer to same Rubric.) If you draw on the black-board a circle representing the year—the year may be regarded as a circle or cycle—and divide it by marks into two parts, one of which is supposed to be fixed and the other movable, it will be evident that if one part be moved in either

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direction there will be an over-lap at one of the points or marks of division and a vacant space at the other. To make the circle continuous and uniform the over-lap must be cut off and the vacancy filled. The supposed movement of the movable half-circle may be in one direction or the other and opposite results will take place as to the over-lap and the vacant space. Read again the Rubric on page 188 and note the provision for cutting off and adding on, that the circle of the year may be unbroken and uniform throughout.

The course of the Christian Year can be seen in a review of its leading Days. Beginning with the waiting and preparation of Advent, the course of our services goes on to Christmas Day, when we commemorate the birth of Christ, and think of the mystery of the Incarnation. On Circumcision, the eighth day after Christmas, we remember His obedience to the Law for us. Next, in Epiphany, His manifestation, first to the Gentiles, and then at His Baptism, and by His first miracle at Cana, and again by His Presentation in the Temple. Lent follows, remembering Christ's forty days in the wilderness, and it ends with Passion Week and Good Friday. Now comes the Easter season, full of Resurrection memories and hopes. Ascension Day marks the close of the visible life of Christ on earth. On Whitsunday we commemorate the fulfilment of His promise—the gift of the Holy Ghost. And then, finally, on Trinity Sunday we contemplate the great



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truth and doctrine, that He, with the Father and the Holy Ghost, is one God. On the Sundays after Trinity we listen to the lessons which His life and teaching bring to us in the Gospels.

It should be mentioned here that in the "Tables and Rules" the Sunday named Quadragesima is the First Sunday in Lent, and that named Rogation Sunday is the Fifth after Easter—being that preceeding the Rogation Days. (See Table of Feasts, page XXVIII.)

7. In the early Church the observance of Saints' Days took its rise in the anniversary of a martyr's death, viewed as his birth into a better life. As time went on the number of Saints remembered in the Calendar grew to be very large. At the time of the Reformation the framers of our Prayer Book retained the commemoration of the Apostles, the Evangelists, the Virgin Mary, and John the Baptist, leaving out a number of real and fictitious saints whose names had found their way into the Calendar. We remember the Saints as witnesses of the truth, as examples of holy living, and as monuments of God's grace and inspiration. We commemorate the eleven original Apostles; the Evangelists who were not Apostles, St. Mark and St. Luke; St. Stephen, the first martyr; the Holy Innocents; St. John the Baptist; the Virgin Mary. Also St. Michael and All Angels, and All Saints.



## LESSON 19.

### THE COLLECTS, EPISTLES AND GOSPELS. II.

1. What is meant by "The Collect for the Day?" (See pages 13 and 52.)
2. Where is it read? (Pages 13, 27, 224.)
3. From what Books of the Bible are the Epistles mostly taken?
4. From what Books are the Gospels taken?
5. What does the Minister say before reading the Epistle or Gospel? (Page 224.)
6. What words are said by the People before the Gospel? What is the posture of the People? (Page 224.)
7. What Collect is repeated on four Sundays? (Page 52.)
8. For what days are two sets of Collects, Epistles and Gospels appointed? When is the second of these to be used? (Pages 60, 127 )
9. What Day has its special Anthems, and where are they sung or said? (Pages 125, 319.)
10. Trace connection of Collect, Epistle and Gospel for the Third Sunday in Advent.

### HELPS.

1. In respect to their origin the Collects may be divided into three classes. The first of these comprises those which, with very little or no alteration, were taken from the ancient Liturgies. The second class contains those altered more or less from the ancient forms. The third class is made up of those

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of modern origin, having been composed by the Reformers. Those in the first class are much the most numerous, and are taken from the Sacramentary of Gregory, A. D. 590; from that of Galasius, 494; from that of Leo, 483. Of those in the second class it should be said that the changes are in some instances comparatively slight, so that there is doubt as to whether they belong here or in the first class. Those belonging to the third class, although composed by the Church leaders of the sixteenth and seventeenth centuries, were, nevertheless, suggested by ancient forms and are characterized by the same tone and style which mark those of high antiquity. It appears that our Reformers carefully examined every one of those Collects in use by the Church of Rome. Here and there they found the ancient form of a Collect had been changed to suit the then modern errors and superstitions of the Roman Church. They also discovered that some of the old Collects had been left out of the services entirely, and new ones inserted in their stead. They therefore corrected the corrupted Collects, and restored the old in place of the new. And here again we must call attention to the reverence for ancient and primitive faith and practice which our Reformers ever felt and followed.

The structure of the Collects must be understood and frequently dwelt upon. In general they contain: First, an Invocation or calling upon God. Secondly, the statement of some fact, usually God's

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attributes or works, as a reason for the petition. Thirdly, the Petition or statement of things prayed for. Fourthly, the Reason or the Object of the petition. Fifthly, the Conclusion, a pleading of Christ's merits, an ascription of praise, or an acknowledgment of the Holy Trinity; but by far the greater number end in the first named form. In some of the Collects the second feature named is wanting—in others the fourth, yet, for most of them this list of parts will hold good. Take, as example, the Collect for the Sixth Sunday after the Epiphany, that for Ash-Wednesday, for the Second Sunday in Lent, for the Sunday after Ascension day, and the different parts will become apparent. This study of the Collects is a matter of first importance.

3, 4. St. Jerome, A. D. 345-420, was the most learned of the Latin fathers. His works occupy many volumes. His greatest work is his Latin version of the Bible. And our present selection and system of Epistles and Gospels has been regarded as his invention. Of this, however, there is considerable doubt. All we certainly know is that several centuries later our present arrangement was in use. There is in existence the ancient Lectionary of the Roman Church which in the main agrees with our arrangement, while it differs considerably from that of the modern Church of Rome. Now, this old Lectionary is, according to tradition, the work of St. Jerome. Of course, those Epistles taken from the Book of Acts, from Revelation and from the Old

Testament are not properly called Epistles. Hence when reading them the Minister says, "The portion of Scripture appointed for the Epistle." This plan of reading for the Epistle other parts of Scripture besides the Epistles properly so-called is in agreement with the ancient custom. See page 224.

5, 6. An old Greek writer says:—"When the Deacon is going to open the Gospel we all fix our eyes upon him, keeping silence, and when he begins the course of the reading, we immediately stand up, and respond, 'Glory be to Thee, O Lord,' " Another writer in the 12th century says: "We respond, 'Glory be to Thee, O Lord,' glorifying the Lord for sending us the word of salvation." Of the custom of standing when the Gospel is read, Hooker writes, "It sheweth a reverend regard to the Son of God above other messengers, although speaking as from God also." St. Chrysostom ordered his people to "stand soul and ear erect," when the Gospel was read. In the 5th century, again, it was ordered that, "when the Gospels are in reading, all the people stand up in great quietness." "In the West, generally, there were, till about the 14th century, no seats provided for the people, and they stood during the whole service. The rule then was for the people to lay aside the staves on which they leaned, the priests at the same time rising and standing." Another mode of showing honor to the Gospel was by uncovering the head.

10. The harmony of Collect, Epistle and Gospel

bears upon the lessons of the day or season to which they belong. Sometimes we notice a prominent truth which is a central thought in Collect, Epistle, and Gospel. Or we discover several links of connecting thoughts, all related to the great subject of the day's lessons. Take, for example, the third Sunday in Advent. Very evidently there is in Collect, Epistle, and Gospel one leading thought and lesson concerning the ministers and stewards of God's mysteries, who are sent to make ready the way for Christ's coming. Or, turn to the Sunday after Ascension Day, and notice how the Collect prays for the descent of the Holy Ghost, how the Epistle exhorts us to make good use of the gifts of the Holy Ghost, and how the Gospel promises the Comforter; and think, too, how these lessons carry us back to that week of waiting between the Ascension and the Coming of the Holy Ghost on Whitsunday, when the Apostles were expecting the fulfilment of Christ's promise. Or, referring to any of the Saints, days, we learn that the Collect, Epistle and Gospel relate to some events connected with the life of the Saint remembered, and dwell upon his example, and convey instruction to aid us in imitating his virtues. Refer to St. Andrew's Day, and see how the Collect referring to his example prays that we may give up ourselves at the call of Christ. Then in the Epistle we learn the duty of Confession, such as St. Andrew made by his prompt answer to the "calling" of his Master. Then lastly, the Gospel



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contains the account of this call and obedience. It can be observed that, almost always, the Epistle is the setting forth of some doctrine which is implied or expressed in some part of our Lord's life which is contained in the Gospel; or on a Saint's Day the Epistle may contain some words of the Saint remembered or a lesson to be drawn from his life, and the Gospel may give some records of his life. Thus in the Epistle and Gospel are set forth doctrine, or teaching, and fact. The last, the historical side of our religion, the Prayer Book never forgets. The Collects stand in relation to the Epistle and Gospel as a hope entertained to a hope confirmed. The desire expressed in the Collect finds its justification in the Epistle and Gospel. The good resolution which the former puts into words is followed by the latter, by the divine teaching and history which lend it strength. Hymn 334. Finally, let the study of the language of the Collects be pursued with the help of a good English dictionary. A further step in such study would be made by seeking for illustrations of the use of words in the great writings of the Sixteenth and Seventeenth centuries.

## LESSON 20.

### THE HOLY COMMUNION. I.

1. Why is this Sacrament called the Lord's Supper? (Matt. xx. 26 and page 235.)
2. Why is it called the Holy Communion? (1 Cor. x. 16 and pages 12, 219.)
3. What is ordered in the first Rubric?
4. What is ordered in the second Rubric?
5. Name the several directions in the third Rubric.
6. What is prayed for in the "Collect?"
7. What directions regarding the Ten Commandments?
8. What do we learn by these Commandments? (Pages 268, 269.)
9. What is asked for in the Responses?
10. When may the Commandments be omitted, and when omitted what is said in their place? (Pages 222, 224.)
11. When must the Creed be said? When must the Nicene Creed be said?
12. What is the Offertory? (Pages 225, 228.)
13. What may be sung when the Alms are presented? (Page 288.)

### HELPS.

1. The ancient forms of this service are at first sight quite unfamiliar in their construction. But in them all, and in those of the Middle Ages as well, and in the one which our Prayer Book contains there are certain constant characteristics. There is the division of the whole service into two parts, the Ante-

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Communion and the Communion proper. There can be seen also such invariable parts as the Readings from Scripture and the Sermon, the Offertory, the "Lift up your hearts," the Preface and the Sanctus, the Prayer of Consecration, the Administration, the Post-Communion of Thanksgiving and the Benediction. There are indeed variations which distinguish one Liturgy, or family of Liturgies, from others. The Liturgies of the Ancient Church and that of the Middle Ages exhibit great elaborateness and stately beauty. But, as has been said, there are features of importance which, with a remarkable uniformity, obtain in them all.

2. We know that when our Lord instituted this sacrament He was, with His disciples, engaged in the Paschal Feast. They met together in the evening, just as, all over the city, were countless bands or companies assembled to eat the Passover. At this Paschal Supper then was first celebrated the Lord's Supper. So St. Augustine said:—"He gave the supper consecrated by His own hands to the disciples." The name Holy Communion seems to have come of St. Paul's words: "The Cup of Blessing which we bless, is it not (the) Communion of the Blood of Christ?" The word here translated communion means participation, or fellowship. See 1 Cor. x. 20, Phil. i. 5. The sacrament is called by this name, therefore, because by it we have communion with Christ. But in later years the idea of the communion of believers one with another came

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to be attached to this sacrament. For as by it we are joined to Christ, so through Him we are joined one to another. Because of this great truth, this name, so given, is very fit. And further, we should consider that this sacrament is the outward sign of fellowship in the Church—the token of our communion or oneness in Christ. Another name is Eucharist. The word means thanksgiving, and looks back to the thanksgiving of our Lord at the institution of the sacrament, and also refers to “our sacrifice of praise and thanksgiving.”

2. Until modern times the word liturgy was applied to the communion as being the chief part of the public worship of the Church. The name “Mass” is not in Holy Scripture, nor was it known in the early ages of the Church. It came from the Latin word *Missa*, which means dismissal, and which refers to the custom of dismissing the non-communicants before the beginning of the celebration. Although this name is now used by the Church of Rome, yet in the oldest Sacramentary of that Church no such name can be found.

3. In respect to the contents of this Rubric we ought to observe that the person forbidden to come to the Lord's Table is—1st, “an open and notorious evil liver;” or, 2d, has wronged his neighbor; 3d, that this his sin has offended the congregation. And next as to his pardon he must—1st, declare his repentance; 2d, that the congregation be satisfied; 3d, that he make recompense or declare his intention so

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to do. In asking questions upon this rubric, some such outline may be followed.

4. This holy feast is at once a sign and means of our union with Christ and with our brethren in Him. Hence to approach it while malice disunites us from a brother, is a sin against the leading intent of the sacrament.

Put these questions to your scholars: If two parties are at variance, are they to be admitted to the Communion? If one be willing to forgive and the other not, what is the minister to do? If the minister so reject a person, what is next to be done? The Ordinary is one who has a certain jurisdiction of the affairs of the Church and clergy. In the Church of England the term is used of several persons in office, but with us it signifies the Bishop.

5. We will briefly consider the several parts of the Rubric:

*Fair, white, linen cloth.* Fair means clean and in good repair. The custom of using the white linen cloth is very ancient. In old times linen was very expensive, and covered the tables only of the wealthy, and so the early Christians felt that they honored the Lord in thus placing fine linen on His table.

*Body of the Church.* The reason of this order was the fact that when a chancel was small, and the number of communicants great, and the church large for hearing, it became convenient to move the table out into the body of the church, and near to the people.

*Right side.* The side, or end, at his right hand as he faces the people.



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6. This Collect is a fit introduction to the Communion Service, and to the repeating of the Ten Commandments. It is a prayer for preparation through purity in thought, by the inspiration of the Holy Spirit. This Collect is one found only in English Liturgies. It may be seen in the Sacramentary of Alcuin, who was Abbot of Canterbury about A. D. 780. Divide this Collect according to suggestions made in the last lesson.

7, 8, 9. This Rubric contains directions as to the posture of the Minister, the rehearsal of the Commandments, the posture of the People, the response they are to make and its meaning, and rules regarding the omission of the Decalogue. The minister is to turn toward the people, for during the preceding prayers he has been turned toward the table. The idea in this was expressed by the Bishops at the time of the last revision of the Prayer Book, 1661:—"When he (the minister) speaks of them (the people) as in the Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to God it is fit that they should all turn another way, as the ancient Church ever did."

At our baptism we promised to keep God's holy law, and we renew that vow as we partake of this sacrament, and so it is very proper that we should now listen to the Ten Commandments. We hear them reverently kneeling, because God speaks to us in them; we kneel in humility because of our many violations of their letter or spirit; and so we say

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“ Lord, have mercy upon us,” which, as the Rubric says, is asking God’s mercy for our “ transgressions for the time past.” And we then pray that our hearts may be inclined “ to keep this law,” which is to ask for grace to keep the law for time to come. “ The second is *like* unto it;” that is, is of the same kind. The first requires love to God, and the second love to man.

The word “ hang ” includes a figure taken from the idea of a door on its hinges, or a nail on the wall. It indicates the dependence of the law and the prophets upon the principle or law contained in these two commandments.

In the Collect which follows, “ our hearts and bodies ” describes our life inward and outward, and “ ways of thy laws ” belongs to the first, and “ works of thy commandments ” to the second.

Notice that the invocation of the Trinity is repeated if the Commandments are not read. These Versicles are called the Kyrie—the Greek of the first word.

II. In case this service is so used as to separate it from Morning Prayer, the Creed must be said. This provides for a Confession of Faith by those who are come to receive the Holy Communion. Its place here, after the reading of God’s word in the Epistle and Gospel, is like that which it has in Morning and Evening Prayer after the Lessons. Ordinarily either the Nicene or Apostles’ Creed may be used here, but on certain great Festivals the use of the Nicene Creed is required.

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The Offertory is the Sentences which are read when the offerings of the people are being received. In the older Liturgies the word designated an anthem which was sung while the gifts of the people were being presented. The Offertory is a constant part of all Liturgies. It is an essential part of the Service, without which the service is incomplete. This service is one of sacrifice as well as of thanksgiving, and the offerings are an element in the sacrifice of ourselves. The custom of making offerings at the time of public worship, and in particular in connection with the Communion, is certainly very ancient. See 1 Cor. xvi. 2, noticing that "the first day of the week" is Sunday. Many passages might be quoted from the early fathers to show how universal the custom was. The offerings made were not always of money, but bread, wine, corn, etc., were given. The Christians of old time felt, as we ought to feel, that when they came to celebrate the memorial of the Lord's sacrifice, it was but an act of small worthiness for them to make a sacrifice of their possessions. The Offerings are specially for the Poor; which direction echoes the meaning of this sacrament as a Communion of believers, in which fellowship, charity and sympathy abound and by which all alike, rich and poor, are reminded of the "common salvation." The Sentences set forth the blessedness of giving, the beauty of giving, the duty of the people to support the clergy, and the truth that what we give was, first of all, a gift of God to us.

## LESSON 21.

### THE HOLY COMMUNION. II.

1. What persons are prayed for in the Prayer for the Church Militant?
2. For whom does it render thanks? (See Hymns, 393, 177.)
3. What warning in the exhortation? What duties are urged? (See also page 272.)
4. What invitation follows, and to whom is it addressed?
5. By whom is the Confession to be said?
6. Compare this Confession with that in Morning Prayer.
7. What is said of the passages of Scripture after the Absolution?
8. Why should we "lift up our hearts" and "give thanks?"
9. The Priest now "turns to the Lord's table;" what was his position before this? (Page 231.)
10. What is the "Proper Preface?"

### HELPS.

1. The Church, whether on earth or in heaven, is considered as one body. In heaven the warfare against sin and pain is ended, and there the Church is triumphant and at rest. Here below the Church is *militant*, and Christians are called "soldiers of Christ," whose part is to "fight manfully." Read Ephes. vi. 10-17. And the words of an old English writer are worth being called to mind in this place:—"Now, therefore, good Christian people, seeing that

those holy spirits or angels, and the whole quire and Church triumphant in heaven, do without ceasing laud, praise and magnify the high majesty of the Godhead, let not us, which be the Church or the congregation militant here on earth, be behind with our praises, commendation, and thanksgivings."

2. The prayer for the Church Militant may be divided into three parts: 1. The oblation, in which we pray God to accept our alms and offerings. 2. The intercession, in which we pray for rulers, the clergy, the people, and all in affliction. 3. The thanksgiving for the faithful who have departed this life. "By the holy Apostle;" the reference is to St. Paul. See 1 Tim. ii. 1. "Oblation" means offerings. But it is thought by some that a distinction should be made between *alms* and *oblations*, and that the latter includes other offerings than those of money, and particularly bread and wine for use in this sacrament. Ask your scholars what persons are prayed for in this prayer, and what things are desired for each; and explain to them that these objects embrace the welfare of the Church on earth. "Give thanks for all men"—that is, in the Church here on earth. (See "prayer for all Conditions of Men" page 14, also page 118.) This Prayer in some form has always held a prominent place in this Service. It was once a prayer for the Church on earth and for those its members who had "gone before." Prayers for the Dead were, however, a subject of dislike and fear on part of the Reformers, and so all such in-



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tercessions were stricken out of this Prayer, and it was called a "Prayer for the Church Militant here on earth," yet still retaining mention of the departed in a thanksgiving for their "good examples." The prayer contains: (a) An offering of the alms "and other devotions" of the people. (b) Intercession for the Church. (c) For Christian rulers. (d) For the clergy. (e) For all God's people. (f) For those in affliction. (g) The thanksgiving for the departed.

3, 4. The Exhortation should be studied in connection with a study of those on pages 240 and 242, and with the Invitation on page 230. These explain and illustrate one another. They dwell upon certain primary duties in preparation for receiving the Holy Communion. They are important as presenting the instruction of the Church on this most important subject. The burden of the Exhortation on page 240 is expressed in the words: "Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them who will presume to receive it unworthily." The burden of the second Exhortation is found in the words: "That ye refuse not to come thereto, being so lovingly called and bidden by God Himself." In the first Exhortation we are called to remember the duty of thankfulness, for that God hath not only given His Son to die for us, but to be, also, our spiritual food in this holy sacrament. But as the benefit is great to the earnest and penitent, so is the danger great to the careless. Hence the need of self-examination, by

thinking of our violations of our duty, 1st, toward God, and 2ndly, toward our neighbors. And for sins of the first sort we are humbly to confess with a full purpose of leading a better life; while for sins of the latter kind we are to seek for reconciliation, willing to make restitution for the wrong we have done; and if any have injured us to be ready to forgive as we would have God forgive us. But if after such examination of self, and such repentance, one is still troubled in conscience, he is then to go to the minister and receive spiritual counsel.

The following words may need explanation: "comfortable" means productive of comfort; "dissemblers" are those who try to appear to be what they are not; "marriage garment," is an allusion to the parable of the marriage of the king's son, in Matt. xxii; "conversation" signifies not merely talk but general conduct, as in Phil. i. 27; the words "restitution" and "satisfaction" describe the act of giving back something wrongly obtained, and of making such amends as the person injured shall think fit.

The second Exhortation is an earnest invitation, urging the laying aside of all excuses, and dwelling upon the groundlessness of excuses and their guilt. The parable of the Great Supper (Luke xiv. 15) is taken as the text of the exhortations and warnings. No one can fail to apprehend the gentle and entreating spirit of this Exhortation. It would seem that its call is but the echo of that of "God Himself"

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who hath "so lovingly called and bidden" us. There is no doubt that this Exhortation was suggested by one of the Continental Reformers, who had already written: "It is a great abomination to despise the Lord calling us so gently, and so lovingly bidding us to this feast of health and meat of everlasting life, and not to make haste more greedily to this heavenly and blessed banquet."

The Exhortation on page 242 is an exposition of the lessons and duties urged in the first Exhortation above, calling us to consider the benefits of receiving worthily, and the danger of coming unworthily, also enlarging upon the duty of thanksgiving. We are exhorted to *judge* ourselves, that is to "try and examine" ourselves, to repent of our sins past, to have a living and unwavering faith in Christ's mercy and power, to change our lives, to be in charity with the world, and then to give thanks out of an humble and ardent heart. This Exhortation begins with the remembrance of St. Paul's words, in 1 Cor. xi. 26-29, as teaching the great lesson of self-examination, and then passes on to think of the tender mercies of God as told in the words of Zacharias, Luke i. 78, 79.

What is the object of the invitation which follows? It contains no more than what has already been said in the Exhortations. Why repeat? The answer is, this is the formal invitation. It is like "Come; for all things are now ready." As in the parable of the supper, word was sent to those already "bidden,"

so in this feast a final word of invitation is sent forth. As this Invitation sums up the lessons of the Exhortations, it is proper to consider it carefully, although its words are few and plain. Four qualifications are named: Repentance, Charity, Pure Intention, Faith. These qualities are the wedding garment required by God in Holy Scripture.

5, 6. The words of a wise and earnest expositor of this service may here be quoted: "Our blessed Lord in His solemn words to St. Peter recognizes two sorts of spiritual cleansing; one total, and of the entire person; the other partial, and needing to be daily renewed. 'He that is washed, needeth not save to wash his feet, but is clean every whit.' We may apply this passage to illustrate the distinction in tone between these two confessions. There are sins of infirmity—dust which we collect upon our feet during our walk through the world, and which needs to be daily wiped off by confession, and by seeking fresh pardon through Christ's blood. The daily confession, then, is for the washing of this dust from the feet. But more solemn periods of humiliation are desirable, when we may review with stricter scrutiny a larger period of our career, and mark how stained with sin the whole of it is. And when shall these periods rather be, than before we draw near to the Holy Table?" It is fit that after confession should follow Absolution.

7. In the Invitation we are bidden to "draw near with faith." And, after the Absolution, come the



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four Comfortable Words, to help us on thither. These words are read in our ears to give us this "faith" by which, and in which, we may truly "draw near," "and take this holy sacrament to our comfort." These words are the plain and general declaration of the hope of sinners. They are most simple and positive statements of the Gospel, which all may hear, and understand, and appropriate, who have come to this point in the service by devoutly following in the way of the Exhortation and the Confession.

8. The Versicles, "Lift up your hearts," etc., are found in all ancient liturgies. So, also, is the hymn which follows. This part of the service takes us back to the evening of the Apostolic age. St. Cyprian, A. D. 252, says, "The Priest, in the Preface said before the prayer, prepares the minds of the brethren by saying, Lift up your hearts; that when the people answer, We lift them up unto the Lord, they may be warned that they ought to think of nothing but the Lord."

The quick fruit of confession and conscious forgiveness is praise and thanksgiving. When we think of the mercy and grace of God in Christ Jesus, then ought we to lift up our heart and give thanks. As the Exhortation names repentance and confession and new resolves to live righteously, as qualifications in those who come to the Communion, so also it names thankfulness for the benefits of redemption; and now the course of the services leads us on to this



attainment of the soul, and bids us lift up our hearts unto the Lord. It gives, too, the *words* of praise in which we, joining with angels, and archangels, and all the company of heaven, magnify God's name, in the *Ter Sanctus*—the Thrice Holy. See Is. vi. 2; Rev. iv. 8.

10. That which begins "It is very meet, right," etc., is called the Common Preface, being always used. Those for certain days are called Proper Prefaces. In the first named, the words "Holy Father" are omitted on Trinity Sunday because the Proper Preface for that day is addressed to the Holy Trinity. The Preface for Whitsunday is to be only six (and not seven) days after, because Trinity Sunday comes seven days after. It has been said that the reason for thus generally fixing eight days as the time of duration of a feast, is that the Jewish custom of seven or eight days for a feast was imitated by the early Church. In the *Ter Sanctus* the Church Militant joins its praise with those of the "company of Heaven." With the sound of the Comfortable Words still in our hearts we are called to lift them up, and the call comes at once—"Let us give thanks unto our Lord God," and the response of the people becomes the inspiration of the Priest's declaration—"It is very meet, right." So there comes the praise. "Therefore" the *Ter Sanctus* follows. But before it on the great Festivals there comes the proper preface which is special reason for thanksgiving suggested by the memories of the Day.

## LESSON 22.

### THE HOLY COMMUNION. III.

1. What does the Priest say in the name of those who shall receive the Holy Communion?
2. Point out directions in the next Rubric.
3. With what words and acts are the bread and wine consecrated?
4. What are the outward and inward parts of this sacrament? (See Catechism.)
5. "Oblation" means offering; what offering is made here?
6. What is asked in the Invocation?
7. In the portion of the Prayer that follows the Invocation there are three long sentences; what is contained in each?
8. How is the Communion administered? (Rubric, page 237.)
9. What are the first acts of the Minister when all have communicated? (See Rubric.)
10. What Prayers follow?
11. What is then sung or said?
12. How is the service concluded?

### HELPS.

1. To unite perfect humility with complete confidence is an attainment of grace which is wonderful and hard to be explained, yet such a state is realized in the great change whereby, in Christ Jesus, one becomes a new creature. As we pause to think of the beauty of the Prayer of the Humble Access, we will likely observe how in this service there is a

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strange yet most reasonable mixture of humiliation and confidence. Just before the prayer of self-abasement comes the Seraphic Hymn, and not long before that were confessions of sin. Study the New Testament and learn how in the highest Christian character there still lives humility in the midst of "boldness."

The place of this prayer is significant. We offer it as we approach the Lord's Table, as we stand at the threshold of "those holy mysteries." The Syrophœnician woman claimed the place and part of the "dogs who eat of the crumbs which fall from their master's table." We do not claim so much. For *she* never had our privileges. She never knew the Lord as we know Him. She never sinned against light as we have done. We rank even below her. "We are not worthy so much as to gather up the crumbs under Thy Table." Matt. xv. 27.

There is one thought which saves our humiliation from despair. And it is this same thought which ties together the Christian's humility and his confidence. "Thou art the same Lord whose property is always to have mercy."

2. The word "before" in the Rubric probably does not designate the side or part of the table at which the priest is to stand. The emphatic word is "standing." Having been in the posture of kneeling during the preceding prayer, he is now directed to *stand*, while reading the Prayer of Consecration. The word "before" likely means *at*. Volumes have

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been written on the force or meaning of this word "before," but it is neither needful nor proper to enter here upon a lengthy discussion of a matter which has no essential connection with the value of this sacrament. "Ordered" means arranged, and refers to the act of placing several vessels for the sake of convenience and seemliness. This is indicated in the words, "that he may with the more readiness and decency break the Bread before the people and take the Cup in his hands." These words "before the people" were intended to secure a public and formal breaking of the Bread.

3. Over our ordinary food we ask for a blessing. By prayer it is devoutly set apart for the use for which God graciously intended it. St. Paul says (1 Tim. iv. 4, 5): "For every creature (or created thing or being) of God is good, and nothing (is) to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer." By "prayer" is meant prayer of thanksgiving, or, as the Greek would seem to imply, *consecration*. By "the word of God" is probably meant some form of inspired words. Such forms, so used, are known to have existed from very early times, for there are some preserved to us which consist almost entirely of words of Scripture.

If now we recall the circumstances of the first celebration of the Lord's Supper, when our Lord Himself was the minister, we remember how He blessed and gave thanks, and gave of the bread and

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wine, thus sanctified, to His disciples. Therefore we, following His precept and example, consecrate by His words and by prayer His "gifts and creatures of bread and wine;" also realizing how fit it is thus devoutly to set apart these creatures to a most holy use. Here then is the meaning of this act of consecrating the elements in the Lord's Supper, by "the word of God and prayer." And we learn, too, that this act is not singular, or in any wise strange, for as the Lord's Supper is in all points a feast for the soul, taking the idea of a feast for the body and exalting it into the reality of spiritual food, so here as to the consecration the idea in the lower is preserved in the higher.

The Prayer of Consecration begins by reciting the ground and reason of this sacrament, and the precept or command which is the warrant for its observance. It is grounded upon the atonement of Christ, which was a "sacrifice" for men, an "oblation," or offering, made to God, by which the Father was satisfied. This was once done, and it is neither necessary nor possible to repeat it. The warrant for the continuance of this "memory"—memorial—of Christ's death is His command.

Now begins the Consecration, made up of words and acts. The *words* are a recital of the history of the institution of the sacrament. The *acts* are memorial and symbolical of consecration. Throughout the action is suited to the word. With the words "He took bread" the priest *takes* the Paten



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into his hands. (The Paten is the plate or dish on which the bread is placed.) At the words "He brake it" the priest breaks the bread, an act which is partly commemorative and partly emblematic, being in its latter aspect a sign of the broken body of Christ, and of the unity of believers in Christ. See 1 Cor. x. 17. With the words "This is my Body" the hands are laid upon the Bread in token of consecration. In respect to the Cup there are two acts, and not three.

5, 6, 7. The "Oblation" follows. This word, as we know, means "offering," and the offering spoken of is found in the words "these Thy holy gifts which we now *offer* unto Thee," *i. e.*, the consecrated Bread and Wine. We offer this memorial of Christ's offering.

The "Invocation" is a call. We pray that God will hear us in these our prayers, that the Bread and Wine may be to us that spiritual food which endureth to everlasting life. And pray, further, that our sacrifice of praise and thanksgiving may be mercifully (because of its imperfectness) received. In this prayer there is that which is truly an oblation. We here offer ourselves—not only our souls, but our bodies also—our lives inward and outward. See Rom. xii. 1. We thus offer ourselves as a reasonable (rational), holy and living (not dead, like the offerings under the Law) sacrifice. In this service we offer a "sacrifice of praise and thanksgiving." The same phrase occurs on pages 46, 310 and 323. We

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must go to the Old Testament for the history of these words. The sacrifices offered on altars were not all of the sacrifices "acceptable to God." Prayer and praise rising from earnest and thankful hearts were acceptable as well, and more and more as the Chosen People learned to know God were they confident concerning these sacrifices of the heart and the lips. So David said "Let the lifting up of my hands (in prayer) be an evening sacrifice." The offering of soul and body is in harmony with the Prayer Book teachings as to the worth and dignity of the body and its capacity to serve and glorify God. See pages 12, 224, 234, 269. This celebration of the Lord's Supper and its sacrifice of praise and thanksgiving are "our bounden duty and service." Bound we are by Christ's command, "Do this in remembrance of me;" bound we are by all the obligations of sinners redeemed; it is for us to serve thus in the Church as those who are called to eternal life.

8. This Rubric is laden with historical suggestions. The words "in both kinds" signify in both the elements—the Bread and the Wine. In like manner he is to deliver the same to the clergy, if any be present, and then to the people. For some centuries before the Reformation, in England, as still in the Church of Rome, the priest was the only person permitted to drink of the Cup. (Read Article XXX.) The Communion was administered to the people in, "one kind," that is, by the Bread only. This most unscriptural custom first arose in the 12th century.

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The reason for it was said to be the danger that some of the Wine (changed to the very Blood of Christ) should be spilt by accident. Another error in practice growing out of error in doctrine was the custom of delivering the Bread into the person's mouth; hence the Rubric directs "into their hands." The posture of kneeling, when receiving, indicates reverence, but not adoration of the sacrament. Read Article XXVIII.

In the English Prayer Book there is appended to the Communion Office an explanation of the order that the people receive kneeling: "which is meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers—that thereby no adoration is intended or ought to be done."

The "sentences of delivery"—the words spoken when the Bread or the Wine is given—consist, each, of two parts. The first part is a prayer; the latter part is an exhortation. And again the first part presents the sacrament definitely as a means of grace; the latter presents its commemorative character.

9. The Minister "returns to the Lord's Table." Pause here and recall the terms used to designate the structure on which the Elements were placed. It is "Table" on page 221; it is "Holy Table" on page 228; it is "Thy Table" on page 234; it is here "the Lord's Table." The designation "Altar" is to be found on page 551. A name once in the Prayer

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Book but afterward removed is "God's Board." "Covering the same with a fair linen cloth" is for the sake of the reverence which has just been provided for in the Rubric. The disposition of the Elements after the service is directed in Rubric on page 240.

10. In what remains there is much which should be studied, but little which needs to be explained. In reference to the prayer of thanksgiving we may recall the words of Cranmer: "As in the receiving of this sacrament we have most entire communion with Christ, so be we also joined by the same in most perfect unity with His Church and all members thereof."

The beautiful Benediction is not found in any other Liturgy. The first part of it is almost in the words of Scripture, Phil. iv. 7. The word "keep" means *guard*, and the word "in" has the force of *by* or *through*.

Study the supplementary Collects, and be able to ask your class what is the subject of each.

The first of the concluding Rubrics orders, in effect, that *although* there be no sermon or communion, yet shall the Ante-Communion service be said upon the days named. Such was the opinion given by the House of Bishops in 1821.

The last Rubric was intended to prevent the irreverent disposition of the consecrated Bread and Wine, and also to preclude reservation of the Elements, *i. e.*, the laying by and keeping of them to be



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worshiped. Read Article XXVIII. The thanksgiving is followed by a prayer "that we may continue in that holy fellowship" and do the works to which we are called. "The mystical body of thy Son" is the church of the redeemed. Eph. i. 23; iv. 16; vi. 29, also pages 219, 302.

II. "*Gloria in Excelsis*" means glory in high places, that is, in heaven. The first words of this hymn are the angels' song as it is translated in Cranmer's Bible. This glory which is in heaven looks down upon that "peace" which is "on earth," and praises that "good will" of God "toward men."

The salvation of sinners is heaven's joy, and the angels' song tells of rejoicing above in the presence of the angels of God when Christ is born into the world. "By the good will of God towards man we are to understand His good pleasure or gracious purpose in the redemption of man, which was about to be displayed and fulfilled through Him whose advent the first angel had announced. The same word is used in Eph. i. 9—'Having made known unto us the mystery of His will according to His *good pleasure*.' In Luke x. 21 the same noun is used—'So it seemed good in Thy sight.' The verb is found in Luke xii. 3, 'Fear not, little flock; for it is your Father's *good pleasure* to give you the kingdom.' " What exactly was in the mind of John the Baptist when he spoke of Christ as the Lamb of God we cannot tell. But we may be sure that he was thinking of the Lamb of the morning and evening sacrifice,



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or of the Paschal Lamb; for when he so spake the Passover was near. He was thinking of sacrifice and atonement for sin, however dim might have been his vision of the wonders of Christ's salvation. We notice that while in the first part God the Father is addressed, and in the second part God the Son, in the third the adoration is of God the Son and the Holy Ghost.

We call the *Gloria in Excelsis* the Hymn of the Incarnation because it is built upon the song of the angels, which was sung when God was manifested in the flesh. It looks far into the future, it is true, and borrows some of its ideas and words from the visions of the Apocalypse (Rev. xv. 3, 4), yet its theme is the Saviour born, "which is Christ the Lord." It is full of Christmas joy, and of thanksgiving for the good news—the "glad tidings of great joy." Among the famous treasures of the British Museum is the noted Alexandrian Manuscript of the Bible. It contains one of the oldest copies of the New Testament in existence, having been written in the fifth century. In this manuscript may be seen, written after the Psalms, thirteen canticles of the Greek Church, which conclude with the *Gloria in Excelsis*. It is there called the "morning hymn." Who composed it no one knows, except that its opening words were uttered by the angels on the first Christmas-eve. It seems to have been used as a daily morning hymn. Gradually it was introduced into the Communion Service. We know of a Latin translation adapted for evening

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prayer. We find it mentioned many times in the works of the Church Fathers.

12. This beautiful Benediction demands careful study. The first part of it is almost in the words of Scripture, Phil. iv. 7. "The peace of God"—this the deepest blessing which heart and life can enjoy; see pages 33, 73. "Which passeth all understanding," that is, which surpasses all the efforts of the human mind to conceive it. Page 159. "Keep your hearts and minds;" "keep" means to guard. "God's peace shall stand sentry, shall keep guard." "The knowledge and love of God." Not only to love, but to know; to know that love may increase; to have knowledge and love that we may have life. Pages 201, 159, 160.

## LESSON 23.

### THE MINISTRATION OF BAPTISM. I.

1. Is that Baptism ordained by Christ the only one mentioned in the Bible? (Matt. iii. 5, 6, 11, 12.)
2. What is said of this Sacrament in the Catechism?
3. What are the results of Baptism? (Foot of page 249.)
4. What does Baptism represent? (Page 251.)
5. How many Services of Baptism in the Prayer Book?
6. Read opening Rubrics of the first Service and name the Days on which Baptism is to be administered, and tell in what part of Morning and Evening Prayer, and what rules as to Sponsors.
7. What three things are named in the opening Address as those for which prayer is to be made?
8. Find the three things in the first Prayer.
9. In the Gospel (page 246) what proofs of Christ's love of children? (Read Exhortation.)
10. What is asked for in the Prayer?
11. In the words that follow what description of the parts of the Service up to this point?

### HELPS.

1. The Baptism of Christ was not the first ever heard of. For all of us remember that of John the Baptist, who went before Christ to prepare His way. Nor was this Baptism of John the beginning of the rite. In fact, those multitudes who listened to John's preaching were all well acquainted with the rite

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itself, although it then was more impressive than ever before, and had a meaning which was new to the Jews. For the Jews made use of this very rite in more ways than one. There were all those ceremonial washings ordained by the Law. At the time when John was preaching, these "washings" had increased in number by the traditions and teachings of the doctors and elders. It was then believed that all the Israelites were at first brought into God's covenant by circumcision, baptism and sacrifice. But most striking of all was the use of this rite when a person was converted from heathenism and became a member of Israel. Such persons (proselytes) in being baptized signified their conversion and change of life and faith. By it was symbolized the washing away of sins and impurity, and the being "made clean."

And therefore when John began to baptize, he did not need to explain the meaning of the ceremony. It meant, in the thoughts of all, purification; it was the sign of cleansing, the preparation for the coming of the kingdom of heaven. Only John added to its meaning by that word *repentance*. It was the baptism of repentance for the remission of sins. How the purification should be found was told in that oft-repeated word which exacted a great and serious turning from sin, and a marked beginning of a new life. Now this same ceremony was adopted and consecrated by our Lord. In His hands it was the old rite still, bearing the old meaning of purification,

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appealing to many familiar feelings in the hearts of the people, but made more significant and important. John's Baptism may be regarded as the step between the Baptisms of the Jews and that of Christ. And the difference between that of John and that of Christ is emphasized in John's own words, wherein he speaks of his Baptism as merely with water unto repentance, and of that of Christ as with the Holy Ghost and with fire. If now we refer to chap. 18 of the Acts, we read how Apollos, "instructed in the way of the Lord," yet knew only the Baptism of John, and how Aquila and Priscilla "expounded unto him the way of God more perfectly." Still more striking is the case mentioned in Acts xix. 1, 6. Here we are told of certain Christians ("disciples"), who being asked if they had received the Holy Ghost since they had believed, answered that they had not even heard if there was a Holy Ghost. St. Paul asks of them, "Unto what, then, were ye baptized?" and they said, "Unto John's Baptism." And then, after telling them of the meaning of John's Baptism, Paul has them baptized in the name of Christ, and they receive the Holy Ghost.

This much alone is enough to show that in the Baptism of Christ there was a spiritual meaning and reality far above the Baptism of John. In all that John did and said there was that which was only preparatory to the works and words of Christ, and so in respect to this rite of Baptism the lower gave place to and was perfected by the higher, and Baptism became one of the two Sacraments of the Church.



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2. The outward sign is of two parts, Water, and the uttered name of the Holy Trinity, Matt. xxviii. 19. Likewise is the inward grace to be considered in two ways, *i. e.*, “a death unto sin, and a new birth unto righteousness.” Passing hence to Article XXVII. we may learn more of the nature of this sacrament. It is a “sign of profession;” and it is “a sign of regeneration,” and it is also like an “instrument,” being the means “whereby” they that receive baptism rightly are, 1st, grafted into the Church, and 2d, the promises of forgiveness of sins and of adoption as sons of God, are “visibly signed and sealed.”

3, 4. By a careful study of this Office we discover three results of Baptism, or rather, three aspects of its meaning. First, it is the initiatory—or entrance—rite of the Christian Church. Secondly, it is a sign of God’s favor and the gift of the Holy Ghost with forgiveness of sins and purification of life. Thirdly, it is a sign of the Christian “profession” (see page 251), which is to die daily unto sin and rise again unto a higher righteousness. These three sides of significance are to be observed also in the Twenty-seventh Article of Religion. The passages in the service to be noted are: For its first thought about the Sacrament, the words “received into Christ’s Holy Church,” page 244; “received into the ark of Christ’s Church,” on page 245; “into the congregation of Christ’s flock,” page 249; “grafted into the body of Christ’s Church,” page 249; “incor-

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porate him into thy holy Church," on page 250. The second aspect of the Sacrament is expressed in "baptized—with the Holy Ghost," on page 224, "sanctify him with the Holy Ghost," page 245, "spiritual regeneration," page 245; "give thy Holy Spirit," page 247; "sanctify with the Holy Ghost" and "release from sin," on page 247; "regenerate," on page 249; "regenerate with thy Holy Spirit," page 250. The third meaning of Baptism is indicated in the following: "A living member of the same," page 244; "steadfast in faith, joyful through hope, and rooted in charity," page 245; "may come to thy eternal kingdom," page 245; "must also faithfully promise," page 247, and the "Answers" following; the brief supplications that come next on page 248; "ever remain in the number," page 249; "manfully to fight under His banner," "lead the rest of his life," on page 249; "crucify the old man," page 250; "our profession," page 251.

5. The chief point of difference in the form of Baptism for those "of Riper years" as compared with that for Infants are these: The opening Exhortation recognizes actual as well as original sin. The Gospel is John iii. 1-8. The Exhortation following is, of course, appropriate to the Gospel. The Vow is taken by the persons themselves, in the presence of their Witnesses—their Sponsors. The final Exhortation is addressed to the baptized persons.

6. The introductory Rubrics name certain days for the administration of Baptism. And also specify the

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time of or the occasion, *i. e.*, "either immediately after the last Lesson at Morning Prayer," or at the same time at Evening Prayer. This sacrament being the ceremony of receiving the child or person "into the congregation of Christ's flock," its administration can take place fitly only in the presence of the congregation. And further, the prayers of the people are asked on behalf of the one about to be baptized.

7. The three things correspond to the three meanings of Baptism. This Address or Exhortation should be carefully considered.

9. The lawfulness and fitness of Infant Baptism may be shown in several ways. There is the argument from the Law regarding circumcision. Under the old Covenant this rite was performed on the eighth day after birth. Now Baptism takes the place of Circumcision, Col. ii. 11, 12, and as children were taken into the old Covenant, we would expect that God would be willing to receive them into His new and better Covenant of grace. Again, we may refer to Apostolic practice, for we find that the Apostles baptized families, which, it would seem, included children. Acts xvi. 15, 33; 1 Cor. i. 16.

Or, we refer to the practice of the Primitive Church, where we find Infant Baptism established at a very early time.

But there yet remain two reasons which the Prayer Book sets forth, and which, in their pertinency and strength, reveal the wisdom and spiritual-mindedness

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of our Church. We find the first in the Catechism. Why should Infants be baptized, since by reason of their tender age they cannot either repent or possess a personal faith? The difficulty is met in the words, "because they promise them both (both repentance and faith) by their sureties." We find the other reason in the Exhortation which follows the Gospel, and urges its lessons. Here, plainly, it is held that Infants are fit subjects of Baptism, because of the good will towards them which our Lord declared by "His outward gesture and deed," and because He spoke of their innocency as being worthy the imitation of grown-up men; and because He declared that "of such is the kingdom of God." Infants cannot indeed repent and have faith, but this is only because of their tender years, and not because they have not the mind and temper which make repentance and faith possible. That quality which belongs to them as those fit for the kingdom of God is proof that their inability is not a moral or spiritual one. Could the Infant be suddenly changed into a man, keeping all his innocence while gaining knowledge and judgment, there we should see a fit subject of Baptism, and one qualified to assume its vows. And, therefore, as the sponsors promise on behalf of the Infant, they do not promise that which he is not spiritually able to perform, for Christ has declared that he is capable of grace and glory.

## LESSON 24.

### THE MINISTRATION OF BAPTISM. II.

1. What is required of those who come to Baptism? (See Catechism.)
2. What promises are made in this Service? (See also Catechism, page 266.)
3. What are the duties of Sponsors? (Page 250.)
4. The subject of each of the short Prayers following the "Vows?"
5. What is said of Christ's death and of Christ's command in the longer Prayer?
6. Who names the Child?
7. With what acts and words is the Child Baptized?
8. For what are thanks now given, and for what are prayers made?
9. Find the thanks which are given and the prayer which is made.
10. What is "our profession?" (Page 251.)
11. What is meant by the sign of the Cross? (Page 249.)
12. What two modes of Baptizing are allowed by the Rubric on page 249?

### HELPS.

1. These requirements are named in two places in the Catechism—in answer to the question, "What is required of persons to be baptized?" and "What did your Sponsors then for you?" We find in the Baptismal Service a statement of the requirements in the



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words, "renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments;" and again we find the same more explicitly stated in the "demands" addressed to the Sponsors. Now all these requirements are best understood if considered under the two heads indicated in the Catechism—"Repentance whereby they forsake sin, and Faith whereby they steadfastly believe the promises of God made to them in that Sacrament." Repentance includes *renunciation*, as expressed in the first "demand," and *change of life* as stated in the last "demand."

Faith is an assured trust in God's promises made to us in this Sacrament, which promises are recalled in the address to the Sponsors just before the "demands," and which are, first, the forgiveness of sins; 2d, the help of the Holy Spirit; 3d, everlasting life.

3. Sponsors are so called because they answer or respond for the one to be baptized. They are called Sureties because they give security to the Church that the baptized shall be "virtuously brought up," etc. And on account of the spiritual relationship thus created between the baptized and the sponsors, the latter are called Godfathers or Godmothers. From the very beginning of the Church there were sponsors in Baptism.

4. "The old Adam" is the evil nature which we inherit from our first forefather. See Rom. vi. 4, 6, and Article IX. of Religion. The next petition repeats the first in other words. See Gal. v. 24, and

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page 123. "The devil, the world and the flesh," pages 31 and 176. "Dedicated." The dedication is made by the words "we receive this person," etc.

5. This prayer has been called the Benediction of the Water, and has been compared with the Prayer of Consecration in the service of the Holy Communion. But the parallel is not perfect. However, there is a reference to the history or origin of the Sacrament as in the service of the Communion. The water and the blood are "symbolical of the cleansing from sin, not in water only, but in the Atoning Blood," or "these are the two blessed sacraments of the Spouse of Christ," that is, both Sacraments depend for their efficacy upon Christ's death, and in that death both were represented. See John xix. 34. Next the command to baptize is recalled and recited. There follows a "supplication" for the sanctification of the Water. To "sanctify" here means to set apart to holy uses. "Mystical," that is, spiritual, see pages 219, 238. Or it may mean, more exactly, sacramental. The Sacraments are called Mysteries. See pages 230, 241.

6. The Baptism is complete when the Water is applied and the words "In the Name," etc., are uttered. Matt. xxviii. 19, see also page 271. One of the effects of Baptism is incorporation in the Church. Or, it may be said, Baptism is the sacrament of admission into the Church. What follows is the *cere-mony* of admission. This consists of the words used and the sign of the Cross. This aspect of Baptism

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—an initiatory rite—is thus made prominent in this service. Notice the features of this act of Baptism, and the words employed. The Minister takes “the Child into his hands.” (Rubric.) This not merely for convenience, but as part of the form and ceremony. Refer to corresponding Rubric in the Office for Adults. Then the naming the Child—the name being pronounced by the Sponsors and afterward by the Minister. Then comes the baptismal act itself with the words prescribed by Christ. The words of *reception* contain the pronouncement of the receiving into the Church, the sign of the Cross and the words which set forth the meaning of this sign. First it is a token that “he shall not be ashamed.” Hence the mark and sign are upon the *forehead*. In the ancient days, when heathenism encompassed the Church, the Cross was a sign of shame. Christians were taunted with being worshipers of the crucified One. The death on the Cross was that of criminals—shameful and ignominious. But the Christians gloried in this symbol of shame, and strove rather to make conspicuous than to disguise the sign of their allegiance. Secondly, it is a token of his manful warfare under Christ’s banner, whose “faithful soldier and servant” he shall continue to be “unto his life’s end.” The military allusions here are striking, nor is their bearing difficult to discover. In the days of the Roman Empire the soldier’s oath, by which he swore fidelity to the emperor and the State, was called the *sacramentum*. Besides, “it was an

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ancient rite for masters and generals to mark the foreheads or hands of servants and soldiers with their names or marks, that it might be known to whom they did belong." Here, then, was the Christian soldier's pledge and the mark of his service set upon his forehead when he had professed Christ and entered the ranks of the Church Militant. Nor is this thought of signs of allegiance or servanthship unknown to the New Testament. Refer to Rev. vii. 3 and xiv. 1; read also Hymn 209. The word "ashamed" is used in Luke ix. 26, Rom. i. 16. "To confess" is to acknowledge. Matt. x. 32. "Christ crucified." See 1 Cor. ii. 2.

11. There have been known and followed in practice three *modes* of Baptism—immersion, affusion or pouring, and aspersion or sprinkling. Either of the first two is allowed by the Rubric. There can be no doubt that the ordinary mode in the earliest ages was immersion. This prevailed in an Oriental country and a warm climate. Later generations in Western Europe abandoned that mode and substituted affusion. The validity of the sacrament is not affected by the mode of administering it, for the *use* of water is the outward part of the Sacrament as ordained by Christ himself.

## LESSON 25.

### CONFIRMATION.

1. What is the service of Confirmation according to the Title?
2. This service is in two parts. The beginning of the second is at the Versicles on page 274. Describe and name each part.
3. Who administers Confirmation?
4. The position at opening of the Bishop, of those to be Confirmed and of the Congregation? (First Rubric.)
5. What is the design of this service indicated in the Preface? ("to the end that children," etc.)
6. What did the Godfathers and Godmothers promise and what did they teach? (Pages 247, 250.)
7. What follows the Preface?
8. What passage of Scripture is read?
9. What follows relative to the baptismal vow? State the particulars.
10. What subjects of prayer in the Versicles?
11. Point out the two petitions in the Prayer.
12. What ceremony follows?
13. What does Confirmation certify?
14. Who may be admitted to the Holy Communion? (Rubric.)
15. What important duty for those confirmed?

### HELPS.

1. The laying on of hands is frequently mentioned in Scripture; and generally as an act of *blessing*, with which there is prayer for God's blessing and a declaration of His favor. This custom assumes the ap-



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pearance of a *rite* in the Apostolic Church. Here, as we learn, the laying on of hands by the Apostles was followed by the gifts of the Holy Spirit. The noted passage in Hebrews vi. 1, 2, does at least prove that the laying on of hands (for whatever purpose) was a thing prominent in early Christian thought and teaching. It stands side by side with "Baptisms," and is ranked among the rudimentary doctrines of Christianity. The use of this ceremony, therefore, has strong reasons in its favor.

And yet Confirmation is not a Sacrament, because not ordained by Christ. Nor does it rest upon any command of the Apostles. This service speaks of the "example" of the Apostles, but not of their command. It is an ordinance of the Church. See Article XX.

In the Primitive Church Confirmation followed immediately after Baptism, whether the person were an infant or an adult. Then, of course, one part of this rite as we now use it was wanting, *i. e.*, the consent and ratification of a person baptized in infancy and now come to years of discretion. The separation of Confirmation from Baptism seems to have been forced, at first, by the absence of the Bishop when Baptism was administered. Yet the Eastern (Greek) Church, rather than suffer such separation, authorized Confirmation by Priests, so that the same person might Baptize and then Confirm.

In the Western Church an interval between Baptism and Confirmation gradually became customary,

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of a length of from seven to twelve years. Yet the rite still retained the features of something complementary of Baptism.

At the Reformation certain changes were made. The use of ointment was abolished. And then was added that part of the Office which makes it the rite of the ratification, by persons come to years of discretion, of the promises made for them in Baptism.

2. This service contains two distinctly marked parts. These parts are different in their meaning and have also a different history. Their difference in meaning or intention may be indicated by the active or passive form of the verb *confirmed*. We may say "I confirmed," or we may say "I was confirmed." The former use and sense of the word occur in the earlier sense of the service—the latter in the last part of the service. The distinguishing phrase in the earlier part is "ratify and confirm"—twice repeated. In the latter half the distinctive words are "Strengthen them" and "Defend, O Lord, this thy Child." And there can be no doubt the word Confirmation in the title of the Office is to be understood in this last sense, *i. e.*, *strengthening* or *establishing*. Thus the service presents, in the Preface, in the question put by the Bishop and its answer by those who have come to Confirmation, a view of this rite as a means for the "ratifying and confirming" of baptismal vows by those who have reached years of discretion. It is true that the portion of Scripture read emphasizes the gift of the Holy Ghost in Confirma-

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tion, but this was not originally in the service (was introduced in 1892), and is really an anticipation of the second feature of the rite. This second part presents Confirmation as the service of strengthening, of the increase of grace, of the defensive power of grace by the Holy Ghost. Here the person is represented as *being* confirmed, that is, in the grace and state of forgiveness conveyed in Baptism. Therefore the baptized both confirm and are confirmed. In this Office the first name is in the first place and before the other. It is evident that it prepares and fits for the other. Or, stated in different words, our Church provides in the Prayer Book for a Confirmation which is to be given to those who are "come to years of discretion," who can and do ratify and confirm the promises made in their name at their baptism.

3. During the early centuries Confirmation was administered by the Bishops.

5. During the Middle Ages Confirmation was not so ministered as that those who received it were prepared by age and knowledge. The Reformation was a vast move on behalf of Christian knowledge, as well as for soundness of doctrine and escape from superstition. The Creed, the Lord's Prayer, the Ten Commandments, the Catechism are the *minimum* of knowledge demanded—with less than this the child cannot be Confirmed. This is the least which can form a basis for an intelligent ratification of baptismal vows or for the promise of faithfulness in

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efforts to live well. "Endeavor themselves," *i. e.*, exert themselves. See page 134.

8. This is a notable New Testament instance of Confirmation. It tells of persons who had been baptized, and who were afterwards visited by two of the Apostles, who laid their hands on these baptized persons "and they received the Holy Ghost." So this shows us an instance of the Laying on of Hands upon those who had been baptized, and that they received the Holy Ghost by this rite or ceremony.

9. The baptismal promise is renewed—it is ratified and confirmed. The things promised by sponsors the person acknowledges himself "bound to believe and to do."

10. The Versicles are from the Psalms—cxxiv. 7; cxiii. 2; cii. 1. They express "successively confidence, thanksgiving and prayer." At this point the Latin service began; and, as above stated, this historical dividing line in the service coincides with the division of its substance into two parts.

11. The Versicles and this Prayer had place in this service more than a thousand years ago. They bear to us impressions of a past in which this rite of Confirmation was colored by a lively faith and a sure dependence upon the help of God. The Prayer rests upon its two petitions—for strength, for grace. The strength shall be that of "the Holy Ghost, the Comforter," that is, the Strengtheners. The grace shall be bestowed in the "seven-fold gifts." Read Is. ii. 2, and Hymn on page 519, also Hymns in Hymnal



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218 and 524, v. 10. This Prayer, together with the Versicles preceding it, is found in ancient Offices. The Prayer is for the increase of holy character. The "spirit of wisdom and understanding" is the power of discernment of the truths which God has revealed. It is spiritual mindedness. See 1 Cor. ii. 6, 10. "Counsel" is prudence in the affairs of the soul and the service of God. "Ghostly Strength" is strength in the soul to resist spiritual enemies. "Knowledge" means learning in the ways and will of God as revealed in Holy Scripture. "Godliness" is the virtue of those who live consciously always in God's presence. It is the constant sense of God's nearness. "The fear of the Lord" is holy awe and reverence.

12. This is a prayer of Blessing asking for God's defense of his child. The defense against temptation and danger is to be by His heavenly grace, which shall fortify the life "against sin, the world and the devil" (see page 249), and make it strong unto the end. Then, as in the preceding prayer, there is a petition for "increase," that the life, victorious in the end, may daily approach the "everlasting kingdom" by a path of growing holiness. (See the short Prayers on page 248.)

13. "Christ showed His favor to little children (Matt. xix. 15) by laying His hands on them, and expressed His love to St. John by the same sign." Rev. i. 17. In the first of the two concluding Collects it is said that this sign is to "certify them of

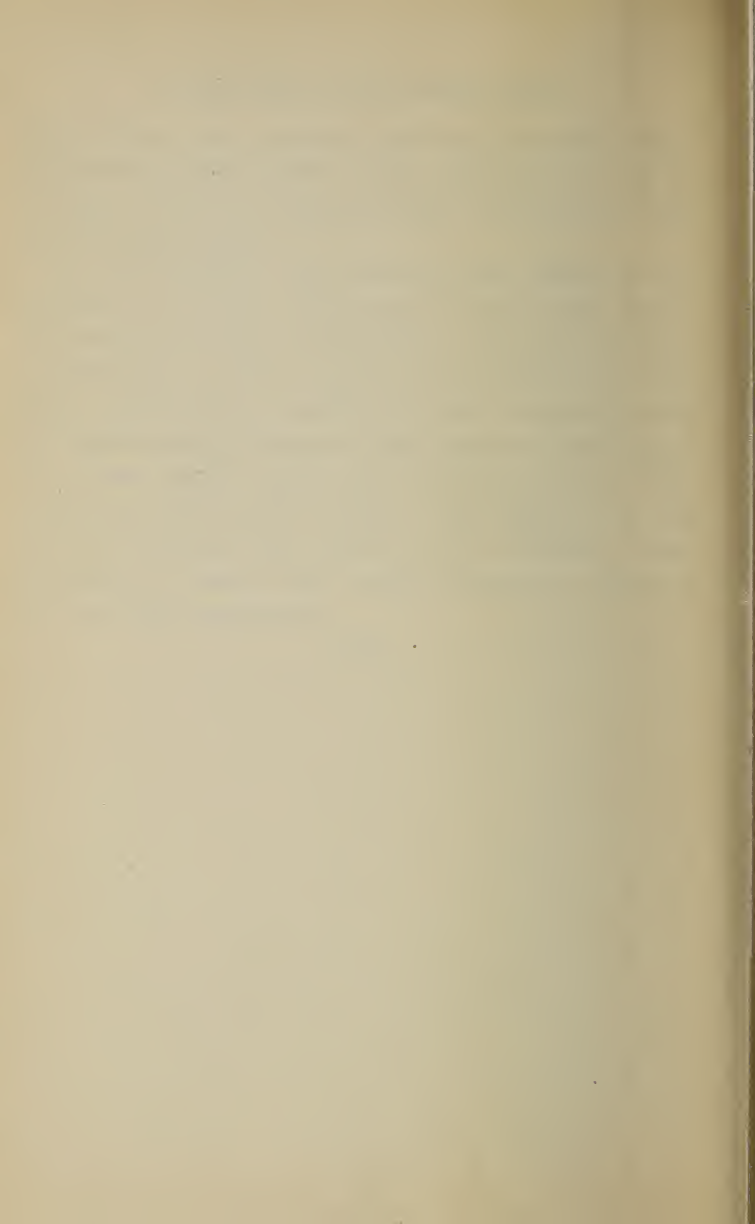


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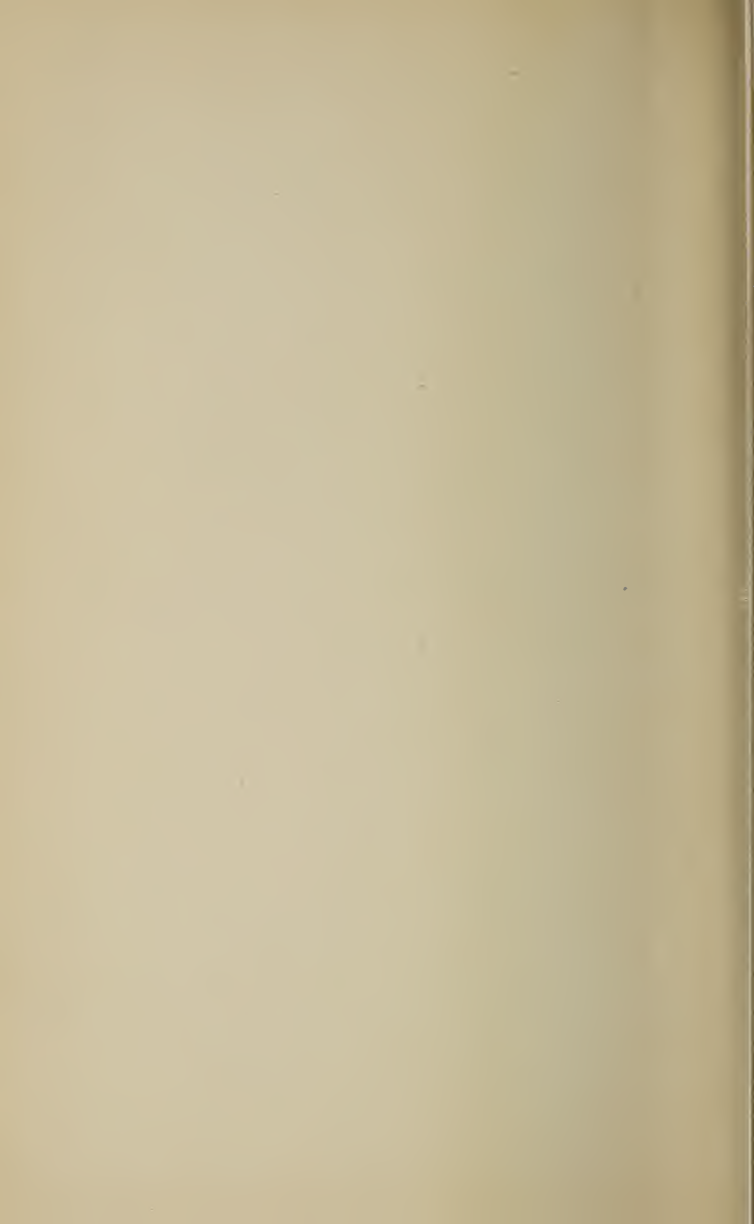
Thy favor and gracious goodness toward them." Reference is also made to this symbolical act in the words: "Let Thy fatherly hand, we beseech Thee, ever be over them."

14. It is plainly right that no one should be admitted to the Holy Communion until he has openly declared his fidelity to Baptismal vows, and thus professed Christ. But if one be ready and desirous thus to do, and it be not possible for him to come at once to Confirmation, because of the absence of the Bishop, it is then equally right that he should not be kept away from the Lord's Table. But equally is it the *duty* of persons who have, in Confirmation, been prepared to receive the Lord's Supper to come at once to that Sacrament.

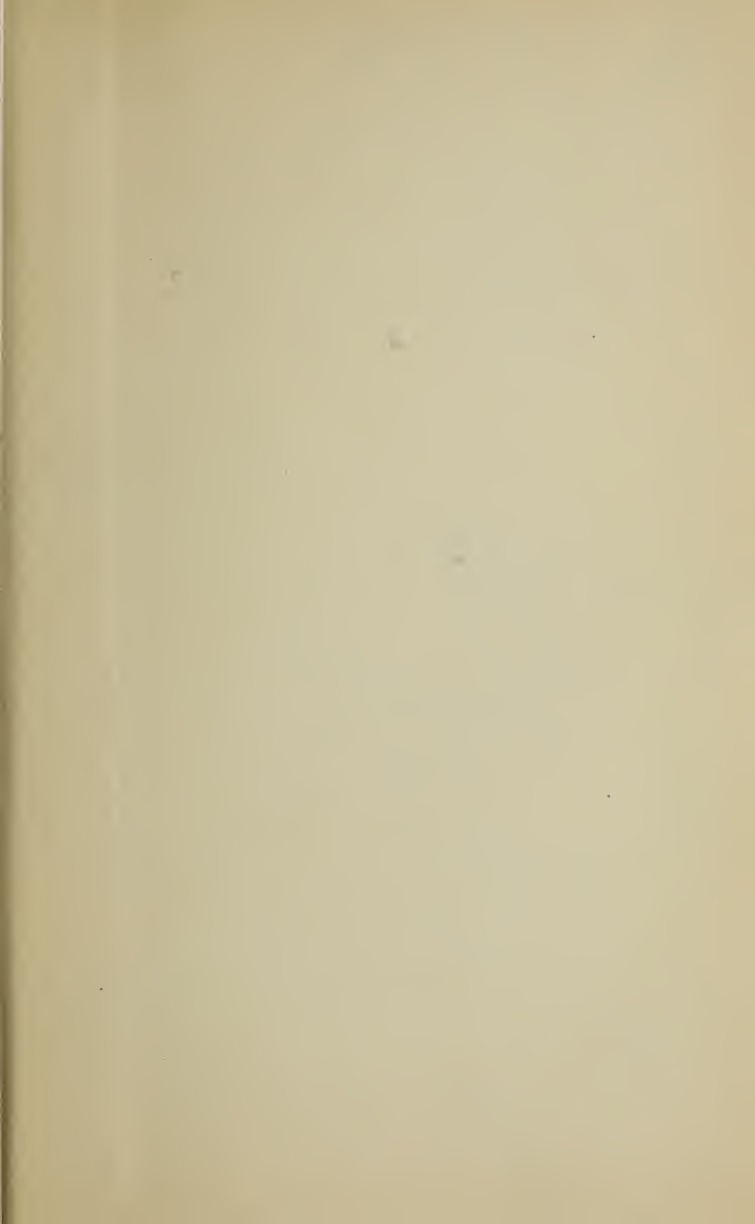








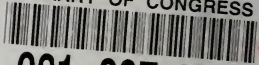




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